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REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY BURMA

For the year ending 31st March 1911

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RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA

FOR THE YEAR 1910-11.

Extract from the Proceedings of the Government of Burma in the General Department No. 2A.—16, dated the 23rd July 1911.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1910-11.

RESOLUTION.—Little progress was made during the year under review in the preparation of the classified lists of the more important monuments of antiquarian or archæological interest in the Province. The Superintendent of the Archæological Survey explains this by the delay in the publication of the list for the Mandalay Division. That list was received from the Commissioner in March 1910 and was returned to the Superintendent for amplification and revision. It was resubmitted by the Superintendent in September and was sent to the Press for publication in the following month. The Lieutenant-Governor attaches importance to the early preparation of the district lists and trusts that greater progress in this matter will be made this year. A number of monuments selected from the classified list for the Mandalay Division, which had not been previously notified, were protected by notification under section 3 of the Ancient Monuments Preservation Act, 1904. Action was also taken during the year in connection with the protection of certain archæological remains by means of notifications issued under section 18 of the Act. The Executive Committee of the India Society suggested towards the close of the year that, with a view to the collection of information regarding the principles and practice of present day architecture in India, the Surveyors of the Archæological Department may be instructed to photograph any interesting types of modern Indian buildings and to collect information regarding the principal craftsmen concerned in the design and decoration of such buildings. The Superintendent of the Archæological Survey was requested to interest himself in the matter and to report the result of his enquiries in due course.

2. The expenditure on archæological works during the year under review amounted to Rs. 42,071 or nearly double the sum expended in the previous year. The repairs of the Thudama and Patan *Zayats* at Mandalay were practically completed. These buildings have been included in the general scheme of conservation as being good specimens of Burmese architecture. Of the remaining works perhaps the most interesting have been the repairs to the Nanpaya and Kyanzittha's

Onhmin at Pagan and the Bawbawgyi Pagoda at Hmawza. The work of excavation near Hmawza on the site of ancient Srikshetra, now known as Yathemyo, continued to yield results of much archæological interest. The remains found and the form of the Bawbawgyi Pagoda all appear to furnish evidence of the Siva cult. The detailed study of this site has acquired further importance owing to the success of Mr. Blagden in deciphering and translating the Pyu face of the Myazedi Inscription at Pagan. Inscriptions, which have been found at Yathemyo, are in the Pyu language and the Lieutenant-Governor has accordingly sanctioned the inclusion of the excavation of this site in the programme for the current year, in addition to the programme detailed in the second paragraph of the Report. Rules for the encouragement of the study of the Talaing language were sanctioned during the year by the Government of India. The immediate object of the sanction was the administrative advantage of a knowledge of the language to officers in the districts in the Province in which Talaing is spoken. A revival of the study of that language should also be of importance from an archæological standpoint.

The preparation of the plans and drawings in connection with the Architectural Survey of the Mandalay Palace Buildings has been completed. The letterpress should be compiled shortly and no undue delay should be permitted to occur in the completion of this work, on which the Archæological Department has been engaged for some years.

3. The Lieutenant-Governor has read the report with interest and desires to record his appreciation of the devotion shewn by Mr. Taw Sein Ko to the cause of Archæology in Burma.

By order of the Lieutenant-Governor of Burma,

H. THOMPSON,
Offg. Chief Secy. to the Govt. of Burma.

Printed by order of the Government of Burma.
G. B. P., Maymyo—No. 8, C. S., 9(a), 25-7-1911—450—J. G. W

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1911.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for ensuing year.

Programme for past year and action taken with regard to it.

1. The programme for 1910-11 consisted of the following items :—

(i) *The continuation of the Architectural Survey of the Palace Buildings, Mandalay.*—The preparation of the plans and drawings has been completed, and the compilation of the letterpress only remains to be undertaken.

(ii) *The preparation of a list of antiquarian remains in Burma.*—Owing to the increase of research work and other causes, the progress of the list was somewhat retarded. It is, however, hoped that the new official year would afford me a greater amount of leisure. Action was taken under sections 3 and 18 of the Ancient Monuments Preservation Act, VII of 1904, by the issue of the following Notifications in the General Department :—

No. 195, dated the 27th June 1910;
No. 207, dated the 1st July 1910;
No. 253, dated the 8th August 1910; and
No. 346, dated the 18th November 1910.

(iii) *The excavation of the pre-historic site of Yathemyo near Prome.*—The excavations were continued under my supervision, and fresh ground was opened within the Palace walls, at a mound on the east of the Shwegyobinyo village, the Bawbawgyi Pagoda, the Kyaukkat Kôn, the Nachangôn and the Tawadeintha Pagoda. A detailed account of the excavations will be given in Section V. On account of the necessity of acquiring additional evidence regarding Pyu, a language, which has been extinct for several centuries, and which is being resuscitated through the researches of Mr. C. O. Blagden, an Oriental scholar in England, it may be expedient to continue the excavations at Yathemyo for a further period of two or three years.

(iv) *The compilation of an account of the thirty-three archæological buildings at Pagan which are maintained by the Public Works Department.*—Through want of funds, it will take some time to complete the repairs of these buildings, and until then, the compilation of an account of them will have to be kept in abeyance.

Programme for ensuing year.

2. The following programme for the ensuing year has been approved by the Local Government :—

(i) The continuation of the Architectural Survey of the Palace buildings, Mandalay;
(ii) The continuation of the preparation of a list of antiquarian remains in Burma;
(iii) The examination and excavation of Yathemyo at Pegu;
(iv) The continuation of the compilation of an account of the archæological buildings at Pagan, which are maintained by the Public Works Department; and

(v) The compilation of a monograph on the terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan.

Additional literary programme.

3. It has been suggested by the Government of India that monographs on Buddhist iconography, Pāli inscriptions and other subjects would be welcomed by scholars in Europe, and that the terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan, deserve a fuller treatment at my hands. Hitherto, I have been much handicapped by the absence of expert assistance, and by the obligation of placing conservation in the forefront of my duties, which was imposed upon me under the orders of the Local Government. I have had to organize the Archæological Department of Burma on Indian lines, but with limited funds and without the traditions, experience and skilled staff available in India. I have myself often deplored the scantiness of my own literary output. New circumstances have, however, arisen, and I have hopes that there is now a better prospect of carrying out these suggestions.

SECTION II.

Tours and Inspection of Buildings and Sites.

Tours and localities visited.

4. The following statement shows [illegible] on each tour and the places visited :—

Date.	Object of Journey.	Number of Days.
1	2	3
1910		
April 3rd to 9th ...	To report on the antiquities of Pegu and Rangoon	7
April 23r do 25th ...	To inspect the pagodas acquired by the Burma Railways Company at Sagaing.	3
April 29th to May 1st ...	To interview the Lieutenant-Governor at Maymyo	3
May 14th to 22nd ...	To inspect the Chinese Buddhist Scriptures in the Phayre Provincial Museum, Rangoon.	9
May 29th to June 4th ...	To conduct Chinese Examinations at Lashio	7
June 15th to July 2nd ...	To conduct Chinese Examinations at Bhamo and Myitkyina ...	18
July 8th ...	To interview the Lieutenant-Governor at Maymyo ...	1
July 26th to August 2nd.	To show round the Lieutenant-Governor at Pagan ...	8
September 4th to 8th ...	To consult archæological books in the Secretariat Library at Rangoon.	5
December 5th to 11th ...	To meet Dr. and Mrs. Krom at Rangoon	7
1911		
January 8th to 25th ...	To conduct excavations at Hmawza, Prome District ...	18
January 26th to 29th ...	To meet Dr. Scherman, Professor of Munich University, at Mandalay.	4
February 2nd to March 4th.	To conduct excavations at Hmawza and to inspect archæological buildings at Pagan.	31
	Total ...	121

Visit to Hmawza and Pagan.

5. I was out on tour for 121 days, of which 5 weeks were spent at Hmawza and 2 weeks at Pagan. At Hmawza, I met Mr. W. G. Davie, Executive Engineer, and Mr. R. S. Baker, Assistant Engineer, and assisted them in the supervision of the conservation of

the Bawbawgyi and Bèbè Pagodas. At Pagan, I met Mr. E. Gabbett, Superintending Engineer, Chindwin Circle, and Mr. V. E. Lambert, Assistant Engineer, who was on the eve of his retirement, and, in consultation with them, certain minor defects in the repairs of some of the pagodas were remedied, andproposals for the conservation of others were formulated.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

Proposals for conservation.

6. Owing to the curtailment of archæological expenditure, the repair of the great majority of the monuments, whose conservation had been sanctioned, was not taken in hand, and it was deemed expedient to reduce the number of proposals for conservation to two during the year of report. The proposals made were in respect of the Zina-Aunggya-Shwebôntha Pagoda at Tagaung, and an Inscription Shed on the Southern Bund of the Meiktila Lake, and both of them were sanctioned (Appendices A and B).

Proposals for excavation.

7. As the time at my disposal was limited, the proposed excavations at Yathemyo near Pegu and at Kyundaw in the Magwe District had to be abandoned, and my attention was wholly devoted to the continuation of the excavation of the pre-historic site of Yathemyo near Prome. So far, the results have been fruitful and encouraging, and it is probable that the excavation may be continued for a further period of two or three years.

Inspection by Public Works Department Officers.

8. In June 1910, the "Pillars of Victory" at Pegu were inspected by Mr. E. A. W. Phillips, Superintending Engineer, Pegu Circle, and the Pagodas at Pagan by Mr. G. H. Bell, Executive Engineer, Pakôkku Division, who paid special attention to the repairs executed to the Nanpaya. The "Pillars of Victory" were again visited in August, by the Chief Engineer, the Hon'ble Mr. G. G. White, who suggested that the inscription should be in English as well as in Burmese, and proposed the removal of the tablet to a better position. In September, Mr. E. Gabbett, Superintending Engineer, Chindwin Circle, inspected the Nanpaya, Petleikpaya (both Eastern and Western), Nga-kywè-Nadaung, Thetkyamuni, and Kôndawgyi Pagodas and the Kyaukku Ônhmin, and recorded an interesting note. On the 28th February and 1st March 1911, the same officer and myself saw the Gawdawpalin, Mimalaung *Kyaung*, Nga-kywè-Nadaung, Bidagat Taik, Mingalazedi, Nanpaya, Pawdawmu, and Mahābodhi. The archæological monuments in the Mandalay Subdivision were inspected by Mr. E. G. Stanley, Superintending Engineer, Mandalay Circle, in January 1911, and again, in March, by Mr. C. Innes, Assistant Engineer, both of whom recorded exhaustive notes. In February last, Mr. H. L. Holmān-Hunt, Executive Engineer, Hanthawaddy Division, visited the Portuguese Church at Syriam, and Mr. G. H. Bell, Executive Engineer, Pakôkku Division, the Pagodas at Pagan. The acknowledgments of the Archæological Department are due to the officers of the Public Works Department, who, from the Chief Engineer downwards, took such a practical and abiding interest in the conservation of antiquarian remains. My dealings with them all were of a cordial and friendly nature.

Retirement of Mr. V. E. Lambert.

9. Mr. V. E. Lambert, Assistant Engineer, Myingyan Subdivision, retired from Government Service, in the second week of April 1911, after being in charge of the Pagodas at Pagan for nearly six years. He took such an intelligent and enthusiastic interest in all the works of conservation, that I do not hesitate to ascribe to his constant solicitude, care, and supervision, the excellent condition of the monuments at Pagan, which elicited the admiration and commendation of Mr. J. H. Marshall, C.I.E., Director-General of Archæology, who visited that locality in 1907. It will, indeed, be difficult to replace him; but I hope that the Public Works Department will be capable of producing another equally efficient officer.

Inspection by the Superintendent, Archæological Survey.

10. In January 1911, I inspected the Bèbè and Bawbawgyi Pagodas at Hmawza, Prome District, and, in March, the Thudama and Patan *zayats* at Mandalay. The inspection Notes recorded by me on both occasions were printed for circulation in India as well as in Burma.

SECTION IV.

Progress made in the Preparation of the Provincial List of Ancient Remains.

Divisional lists.

11. The list of ancient monuments in the Mandalay Division was submitted to the Secretariat in January 1910, and printed copies were not received by me till January 1911, when I was starting for Hmawza to conduct excavations. The approved list for the Mandalay Division could not be utilized for my guidance in compiling similar lists for the other Divisions till I had disposed of the annual and other reports in June 1911. It is hoped that, during the current year, greater progress would be made with the preparation of the Provincial List of ancient remains.

Action taken under the Ancient Monuments Preservation Act.

12. Under the provisions of section 3 (3) of the Ancient Monuments Preservation Act, VII of 1904, the Lieutenant-Governor was pleased to declare the monuments described in the annexed schedule to be "protected monuments" within the meaning of the said Act :—

Serial No.	Name or description of monument.	Situated in the		
		District.	Township.	Town or village-tract.
1	2	3	4	5
1	Kuthodaw Pagoda ...	Mandalay ...	Mandalay ...	Mandalay Cantonment.
2	Tomb of King Mindôn's mother.	Do.	Amarapura ...	Amarapura.
3	Shwezigôn Pagoda ...	Ruby Mines ...	Tagaung ...	Tagaung.
4	Mosudaung Pagoda ...	Do.	Do. ...	Maingdaing.
5	Paungdaw-U Pagoda ...	Do.	Do. ...	Myadaung.
6	Zina-Aunggya-Shwebôntha Pagoda.	Do.	Do. ...	Tagaung.

13. Under the provisions of section 18, sub-section (1), of the Ancient Monuments Preservation Act, VII of 1904, the Lieutenant-Governor was pleased to direct that sculptures, carvings, images, bas-reliefs, inscriptions or other like objects, which are lying at or in the vicinity of the two localities described in the schedule below, shall not be moved without the written permission of the Deputy Commissioner :—

Serial No.	District.	Township.	Town, village-tract or circle.	Description of sculptures, carvings, bas-reliefs, inscriptions or other like objects.
1	2	3	4	5
1	Thatôn ...	Pa-an ...	Pehinzeik village-tract, Myainggyi circle.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects in the cave known as the Wèbyan Cave.
2	Lower Chindwin.	Salingyi ...	Minzu village-tract ...	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects in the caves known as the Powundaung Caves.

Action taken under the Indian Penal Code.

14. An Indian contractor was fined Rs. 100 by the First Additional Magistrate, Gyobingauk, under section 403, Indian Penal Code, for removing, without any authorization from a competent authority, 123 *Kyins* of bricks from the Myodwin Fort, for sale to the Public Works Department. The sentence had been confirmed on appeal, and the question of disposing of the bricks, which had been unearthed by the villagers, at the bidding of the contractor, remained to be dealt with. The matter was referred to me, for opinion, by Mr. W. J. Smyth, I.C.S., Deputy Commissioner, Tharrawaddy, and I replied that it was clear that the bricks could not be satisfactorily replaced in their original position, and that it was also equally clear that no funds were available to pay for the labour required. The sale of the bricks on behalf of Government was scarcely advisable, because, once an intrinsic value was attached to them, the safety of the bricks *in situ* would be imperilled. In these circumstances, I recommended that the 123 *Kyins* of bricks lying near the Myodwin Fort, now confiscated by Government, should be offered, as a free gift, to the villagers in the neighbourhood, on condition that, with the materials, they built a suitable pagoda, *zayat*, or any other building devoted to a religious purpose.

Necessity of taking action under the Ancient Monuments Preservation Act in Tharrawaddy.

15. Tharrawaddy appears to be the meeting-point of three systems of civilization, namely, Pyu from Prome, Talaing from Pegu, and Burmese from Toungoo, and it is redolent with historical and antiquarian associations, and contains many ancient sites and buildings. Moreover, it is the home of the Chin and Karen tribes, who were eventually absorbed in the Burmese nation. In these circumstances, the Deputy Commissioner, Tharrawaddy, was asked whether he considered that any action was required in his district under the provisions of sections 18 and 20 of the Ancient Monuments Preservation Act, VII of 1904.

Prevention of future vandalism.

16. According to paragraph 3 of the Burma Public Works Department Circular No. 11 of 1910, Public Works Department Officers are responsible that mounds likely to contain objects of archæological interest are not disturbed by contractors and others employed in the neighbourhood. In order to minimize the risk of the unauthorized removal of bricks from such sites in future, it was suggested to the Executive Engineers of the Tharrawaddy, Pegu, Hanthawaddy, Pakôkku, Meiktila, Mandalay and Shwebo Divisions, that a clause might be inserted, when tenders for the supply of bricks were called for, that bricks from old mounds should not be removed without the written permission of the Deputy Commissioner, and that, if there was any doubt as to the antiquarian value of the mounds, a reference should be made to me under the provisions of paragraph 4 of the Circular cited above.

SECTION V.

Accounts of Detailed Surveys and Excavations.

Excavations at Hmawza.

17. During the cold season of 1910-11, excavations were conducted at the Palace site, at a mound to the east of the Shwegyobinyo village, the Bawbawgyi Pagoda, Kyaukkat Kôn, Nachangôn, and the Tawadeintha Pagoda.

Excavation at Palace site.

18. On the east side of the foot-path traversing the Palace site, there is a *kutcha* well. Around and inside it, there were traces of bricks to a depth of several feet. According to a local tradition, the well supplied drinking water to the members of the Royal family. A shallow trench was dug, and traces of a low wall and broken pieces of pottery and roofing tiles were found. The nature of the building, which stood on the spot, could not be determined with any degree of certainty. Equally disappointing was the result of reopening a trench cut by treasure-hunters, about thirty years ago, at the north-western corner of the Palace site. Traces of a low circuit wall and some potsherds were found.

Excavation at a mound to east of Shwegyobinyo village.

19. Treasure-hunters had been at work here many years ago; and the relic-chamber underground had been robbed of its contents.

Excavation at Bawbawgyi Pagoda.

20. Three broken heads of the statuettes of the Buddha, in stone, were found. The features have a Mongolian cast, as the faces are flat and the noses are broad. The remaining discoveries on the same site are described in paragraphs 36—40 of Section 1 of the second part of the Report.

Excavations at Kyaukkat Kôn and Nachangôn.

21. The finds made here indicate the vestiges of a Siva cult, and the most important of them are five specimens of funeral urns of different shape and pattern, and a terra-cotta plaque on which are stamped a trident and a headless animal, which probably represents the bull, Nandī. Siva, in his capacity as Rudra, is the Rhadamanthus of the Hindus, and presides over the Hades. Funeral urns would, therefore, be appropriately confided to his care and custody.

Excavation at Tawadeintha Pagoda.

22. The principal finds made on this site are a stone reliquary and two fragmentary inscriptions in the Pyu script, which are incised on clay votive tablets. Estampages of the inscriptions were submitted, for examination, to Mr. *C. O. Blagden in England. It is earnestly hoped that additional specimens of the script will be found in* future years. The Pyu language is described in paragraphs 50—52 of Section II of the second part of the Report.

SECTION VI.

Account of Conservation Works proposed, carried out, or in progress, and of the expenditure incurred on them.

Imperial Subsidy.

23. The Government of India were pleased to sanction a lump allotment of Rs. 10,000 as a grant-in-aid from the Imperial revenues for archæological expenditure, in Burma, during the year 1910-11.

Sanctioned programme of archæological works to be undertaken in 1910-11.

24. The following is the sanctioned programme of archæological works to be undertaken in 1910-11:

	Rs.
(1) Annual repairs to Palace buildings, Mandalay, including wages and clothing of Police Constables	4,000
(2) Annual repairs to *Pyatthats* on the walls of Fort Dufferin, Mandalay ...	1,500
(3) Tombs of ancient Kings and Queens of Burma, Amarapura	200
(4) Shwenandaw *kyaung*, Mandalay	100
(5) Salin Monastery, Mandalay	100
(6) Atumashi *kyaung*, Mandalay	80
(7) Thudama *kyaung*, Mandalay	100
(8) Taungthaman-Kyauktawgyi Pagoda, Amarapura	100
(9) Pangôn and Shwedaik, Amarapura	100
(10) Tawyagyaung Pagoda, Mandalay	50
(11) Clearing jungle round pagodas at Tagaung, Ruby Mines District ...	240
(12) Taiktaw Monastery, Mandalay	250
(13) Mogaung *kyaung*, Mandalay	250
(14) Alaungpaya's Tomb, Shwebo	50
(15) Ôkkyaung, Ava	200
(16) Watch Tower, Ava	50
(17) Tupayôn Pagoda, Sagaing	150
(18) Pôndawpaya, Mingun	150
(19) Sinbyumè Pagoda, Mingun	200
(20) *Tazaung* of Bell, Mingun	100
(21) Inscription shed, Ywataung	50
(22) Petty repairs to pagodas at Pagan including cost of durwans	8,360

		Rs.
(23)	Care-taker of Old Portuguese Church, Syriam	144
(24)	Special repairs to brick platforms, tanks and channels in South Palace Garden and the remains of stockade posts, Mandalay Palace ...	2,108
(25)	*Tazaung* for Mahābodhi Pagoda, Pagan, in place of old one removed ...	888
(26)	Special repairs to Pawdawmu, Pagan	214
(27)	Special repairs to Kyanzittha's Ônhmin, Pagan	1,139
(28)	Special repairs to Thudama and Patan *zayats*, Mandalay	12,027
(29)	Bawbawgyi, Hmawza	3,790
(30)	Special repairs to Sangyaung Monastery, North Moat Road, Mandalay ...	3,259
(31)	Providing a brick wall round Zina-Aunggya-Shwebôntha Pagoda at Tagaung, Ruby Mines District	908
(32)	Petty repairs to Myadaung *kyaung*, Mandalay	373
	Total ...	41,230

The Mogaung *kyaung* (item 13) was burnt down in April 1910, and its allotment of Rs. 250 was added to that of the Taiktaw Monastery (item 12). Towards the total expenditure of Rs. 41,230, Imperial revenues contributed Rs. 10,000 and Provincial Rs. 31,230.

Programme of works proposed for 1911-12.

25. The following are works to be begun and carried out in 1911-12:

		Rs.
(1)	Wages of the care-taker for the Old Portuguese Church, Syriam ...	144
(2)	Annual repairs to Palace Buildings, Mandalay	3,500
(3)	Annual repairs to the *Pyatthats* on the walls of Fort Dufferin, Mandalay ...	1,500
(4)	Annual repairs to tombs of ancient Kings and Queens of Burma, Amarapura and Mandalay	200
(5)	Annual repairs to Salin Monastery, Mandalay	100
(6)	Annual repairs to Taungthaman-Kyauktawgyi Pagoda at Amarapura ...	100
(7)	Annual repairs to Shwenandaw *kyaung*, Mandalay	100
(8)	Annual repairs to Pangôn and Shwedaik, Amarapura	100
(9)	Annual repairs to Thudama *kyaung*, Mandalay	100
(10)	Annual repairs to Atumashi *kyaung*, Mandalay	80
(11)	Annual repairs to Tawyagyaung Pagoda, Mandalay	50
(12)	Annual repairs to the tomb of the mother of King Mindôn, Amarapura ...	200
(13)	Annual repairs to Summer House, Mandalay	130
(14)	Annual repairs to Queen's Monastery, Mandalay	100
(15)	Annual repairs to Taiktaw Monastery, Mandalay	500*
(16)	Annual repairs to Sangyaung, Mèdaw Kyaung, Amarapura	100
(17)	Annual repairs to Tupayôn Pagoda, Sagaing	150
(18)	Annual repairs to the *Tazaung* of the Bell at Mingun	100
(19)	Annual repairs to Pôndawpaya at Mingun	100
(20)	Annual repairs to Ôkkyaung at Ava	150
(21)	Annual repairs to the Watch Tower at Ava	50
(22)	Annual repairs to Sinbyumè Pagoda, Mingun	200
(23)	Annual repairs to Alaungpaya's tomb, Shwebo	50
(24)	Clearing jungle round the pagodas at Tagaung, Ruby Mines District ...	240
(25)	Wages of durwans and annual repairs to pagodas at Pagan	2,800
(26)	Renewing of the roof of the Thudama *kyaung*, Mandalay	1,407
(27)	Masonry shed for inscription stones, Tupayôn Pagoda, Sagaing... ...	5,513
(28)	Conservation of the Shwe-yaung-daw Pagoda, Kyauksè District ...	331
(29)	Conservation of the Shwezigôn Pagoda, Kyauksè District	1,102
(30)	Excavation of the Eastern Petleik Pagoda, Pagan	3,782
(31)	Special repairs to the Eastern Petleik Pagoda, Pagan	9,000
(32)	Special repairs to the Nat-Hlaung-gyaung Temple, Pagan	2,972
	Total ...	34,951

Towards this estimated expenditure, only a sum of Rs. 15,000 has been provided in the Provincial Public Works Department Budget, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 20,000.

*Rupees 250 for special repairs included.

Amount expended on archæological works.

26. Appendix C shows, in detail, the expenditure incurred in 1910-11, namely, Rs. 42,071-8-0, that incurred in the previous year, being Rs. 18,327.

SECTION VII.

Notice of Subordinates and their work, and of the changes in personnel.

Service of Subordinates.

27. The bad condition of the public health of Mandalay affected the archæological office : there was much sickness and the progress of work was retarded. Maung Tha Dun Aung, Draftsman, resigned, and his *locum tenens*, Maung Po O, was confirmed in his appointment. The clerical staff continued to give satisfaction; but their capacity is subject to limitations. What is wanted, however, is efficient assistance in research work. The Archæological Department of Burma has had to be organized on Indian lines, but with limited funds and without any expert assistance. It is probable that I may retire from Government Service, three or four years hence, and, perhaps, it would be convenient to place somebody under training to carry on my work, after my retirement.

Archæological Scholarship.

28. An Archæological Scholarship of the value of Rs. 100 a month, tenable for one year, was awarded, with effect from the 1st August, to Mr. L. Koung Mein, B.A., to enable him to pursue a course of training in archæological work. He reported himself for duty on the 3rd September. I had entertained high hopes of utilizing his services to the best advantage, especially in preparing an English translation of the four printed quarto volumes of Burmese inscriptions, which are still a sealed book to European scholars, who have all these years been awaiting the solution of problems connected with the history, chronology, philology, antiquities, etc., relating to Indo-China. I was greatly disappointed when he resigned his scholarship on the 2nd December, after holding it barely for three months. The Local Government decided to ask the Director of Public Instruction to invite again applications for the scholarship in the following year.

SECOND PART.

SECTION I.

Full account of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

Special repairs at Mandalay.

29. Special repair works were carried out at the Thudama and Patan *zayats* at the foot of the Mandalay Hill. Decaying posts were jacked up and placed on *pucca* founds and flag-stones were laid on the floor. The masonry plinths, on which the buildings stand, were provided with drainage pipes. Such of the old carvings as were sound, as well as those that required a little repair, were re-inserted in their old places, as they are specimens of Burmese art, and as they would indicate the former splendour of the buildings.

Repairs to Bèbè and Bawbawgyi at Hmawza.

30. At Hmawza in the Prome District, attention was devoted to the conservation of two monuments, namely, the Bèbè and the Bawbawgyi Pagodas. The former enshrines a sculptured stone, with a legend in an unknown script of very high antiquity, and it is extremely desirable to protect and preserve it. The language of the inscription is supposed to be Pyu, which survived at Pagan till the 11th century A.D.; but the record itself may be referred to the 7th century, if not earlier. A considerable amount of damage was done to the Bèbè pagoda during the last rains. The bricks from the lower part of the *Sikhāra* and from the terraces and part of the wall, on the west face, fell down; and they were replaced. The bricks composing the arched dome below the *Sikhāra* were set in mud mortar. In order to reduce the superincumbent weight to a minimum and to prevent the future settlement of the building, the contents of the core of the *Sikhāra* were scooped out, thereby converting it into a water-tight shell or cone. In restoring the terraces, replicas were made of the models, which exist on the north face of the pagoda. The colour of the work was toned down, so as to be in harmony with that of the old. The upper part of the eastern face had settled down although the foundation remained undisturbed. The bricks, which fell out of position, were carefully replaced and set in lime mortar. The domical roof of the Bawbawgyi Pagoda was rendered water-tight with cement plaster; and, in repairing the body of the Pagoda, in order to produce cohesion between the new work and the old, and to neutralize the force of gravitation, Mr. W. G. Davie, Executive Engineer, Tharrawaddy Division, who was in charge of the works, issued instructions for the use of header bricks. To the north-east of the Bawbawgyi Pagoda are a stone staircase and a sculptured stone, representing the Buddha in the act of taking the rice porridge offered by Sujātā before attaining enlightenment. As there were seven attitudes of the Buddha around the Bodhi Tree, and, as the sculpture represents the seventh or final attitude, I directed a search to be made of the six remaining sites, which were found in the vicinity. In the course of an excavation made near the stone sculpture, exquisitely shaped terra-cotta plaques depicting various animals and a trident have been found, in addition to a clay seal bearing the *linga* on its obverse face. These are strong evidences of a Siva cult. The question arises as to whether the Bawbawgyi Pagoda, which is now 153 feet in height and 240 in circumference, originally represented the *linga*, and, whether, when Saivaism was absorbed or transplanted by Buddhism, it was transformed into a symbol for the Bodhi Tree. The shape of the Bawbawgyi is undoubtedly that of a *stūpa*, which approximates more to a Turanian tumulus than to a domical Indian or Sinhalese *dāgaba*. Indeed, Fergusson says:—"Not only out of doors but in the earliest

caves, the forms of *dāgabas* are always rounded; and no example of a straight-lined cone covering a *stūpa* has yet been discovered".*

No replica of this Burmese Pagoda appears to be found elsewhere, and its architecture deserves a careful and minute study.

Special repairs at Pagan.

31. Much activity was displayed by the Public Works Department at Pagan. The monuments conserved were the Gawdawpalin Pagoda, Mimalaung *Kyaung*, Nga Kywè-Nadaung, Bidagat Taik, Mingalazedi Pagoda, Nanpaya, Pawdawmu, Mahābodi Pagoda, Kyanzittha's *Ŏnhmin*, and Thetkyamuni Pagoda. In conserving these masonry buildings, the question for consideration is that of drainage. Drainage pipes were inserted with concrete slabs to receive their drip; shallow drains were constructed; and courtyards and platforms were sloped down and made water-tight.

Nga-Kywè-Nadaung at Pagan.

32. The Nga-Kywè-Nadaung is mentioned at paragraph 70 of Mr. Marshall's Note, dated the 15th July 1904, on the work and organization of the Provincial Survey in Burma. It is of bulbous shape, and is covered with green glazed tiles. Judging by its unique architecture, it appears to be one of the oldest monuments at Pagan, antedating the Shwezigôn and the Ananda by several centuries. It was fortunate that, in February last, I met Mr. E. Gabbett, Superintending Engineer, Chindwin Circle, at Pagan, and arranged with him to put the repairs, which were in progress, on a satisfactory footing. All that was required was to render water-tight the structure, which is like an empty egg-shell, with its upper end beaten down, by preventing the percolation of rain-water and by providing an efficient drainage. An estimate had been sanctioned by the Public Works Department for putting a concrete slab over the opening on the top in order to protect the inside from rain-water. I disliked this slab, because it would be so out of harmony with the building, and because there was a considerable risk of its crushing down, with its heavy weight, the old circular brick work. After a careful consideration, it was decided not to proceed with the slab covering, but to dismantle what had been done, and, instead, to build an internal pillar about one foot square opposite the doorway of the *sanctum* to support the old overhanging brick work, and to protect the old brick work itself by pointing it on the top and inside the *sanctum* down to the floor level. The floor should be flushed with cement plaster, and a down-pipe be provided leading down from the doorway so that all rain-water, that falls in the inside, may be carried clear of the outside walls. Where mud mortar is exposed on the outside, the brick work should be pointed with lime mortar.

Nanpaya, Pagan.

33. The Nanpaya is described at length in paragraph 65 of Mr. Marshall's Note cited above. It has had a chequered career in that its repairs were carried out, in 1904, by Babu Guha, a late Overseer of the Public Works Department, who disregarded the major portion of the instructions of the Director-General of Archæology. The Babu was rightly dismissed for his many errors of omission and commission, and the onerous and difficult duty of rectifying his mistakes fell on Mr. V. E. Lambert, Assistant Engineer. The defects have been remedied in a most satisfactory manner, and the work which involves intelligence, patience, expert knowledge, and constant supervision, reflects great credit on that officer.

Kyanzittha's *Ŏnhmin*, Pagan.

34. It is a pleasure to visit Kyanzittha's *Ŏnhmin*, which contains the oldest frescoes extant at Pagan. The place looks so nice, neat, and clean, and the work of repair has been carried out in such a whole-hearted manner. This Cave temple apparently dates from the eleventh century, and the frescoes indicate that the art of painting had just been started on its career of development. The foot-prints of the Buddha contain no symbols, and their very plainness bespeaks their high antiquity. The interior of the Cave is rather dark, and the Public Works Department has been asked to provide sky-lights, not on the roof, but on the sides of the building, after exposing them a little.

* *Vide* page 65, Fergusson's *History of Indian and Eastern Architecture*, Second edition, Volume I.

35. Excavations were continued on this ancient site, and it is probable that they will be continued for a further period of three years, in order to secure, if possible, additional evidence regarding the extinct Pyu language, which promises to open a new line of research.

Excavations at Hmawza or Yathemyo, Prome.

36. In January 1911, in the course of clearing the *débris* round the Bawbawgyi Pagoda, Maung Po Cho, Sub-Overseer in charge, discovered two fragments of stone inscriptions. The language is Pāli, and I am inclined to think that the script used is that of the Eastern Chālukyan dynasty of the 10th century, and that it resembles that of the Maunggan Plates (vide *Epigraphia Indica*, pages 101—102, Volume V, Part IV, October 1898). Estampages of the inscriptions were submitted for examination to Mr. V. Venkayya, the learned Government Epigraphist for India, and to M. L. Finot of Paris, through Mr. C. O. Blagden of London. Mr. Venkayya reports that "both inscriptions are of about the same date as the Maunggan gold plates; but, as they are fragmentary, no satisfactory translation of them is possible." M. Finot has furnished me with an interesting note. He says: "The language is Pāli. The script has a very archaic aspect: it reminds one, in every particular, of the Kadamba script of the 5th century (*vide* Bühler's Indian Palæography, Plate VII, column XIII). We cannot be far out in attributing the fragments to the 6th—7th century A.D. The subject is evidently one of Buddhist doctrine. Phassa-paccayā vedanā, "sensation is caused by contact" is a well-known clause of the chain of the twelve *Nidānas*.

Two fragmentary inscriptions in Pāli.

* * * It is interesting to find the Pāli canon in use in Lower Burma at so ancient a period when the rest of the Peninsula of Further India was acquainted with the Mahāyāna Buddhism and its Sanskrit text."

37. In lieu of transcribing the entire Tripitaka on stone or metal and enshrining it in a Pagoda, the Buddhists have a custom of having only three transcripts made, namely, of the opening lines of the Sutta, Vinaya, and Abhidhamma. The fragmentary inscriptions referred to are evidently extracts from the Mahāvagga, the first book of the Vinaya-Pitaka.*

Buddhist custom of enshrining extracts of Pāli texts.

38. An ancient Indian copper coin was found. It bears certain symbols, and the letters of its legend appear to have been worn off. On the obverse face, are two objects, which look like a trident and the *trisul* emblem resting on a thick line, which is supported by two small circles connected by a short wavy line, the circular line of the rim nearly touching one of the circles. On the reverse face, there is a sign resembling a *swastika*, which is surmounted by two circles resting on a forked line and separated from each other by a conch shell. To the left of the *swastika* is a small standing figure looking like a lion. From all outward appearances, the King, who minted it, appears to be a Hindu Prince of the Saivite sect, who had leanings towards Buddhism; and the place of its origin seems to be the Telegu or Uriya country, and its age probably falls between the 7th and 10th centuries A.D., when there was a brisk commercial intercourse between Prome and Southern India, and when an active Buddhist propaganda was pursued by the Indian settlers.

Ancient Indian copper coin.

39. Close to the Bawbawgyi Pagoda, and amidst objects indicating the Siva cult, was found a clay seal, with the *linga* depicted on its obverse face. The *linga* rests on a rectangular pedestal, between which and two wavy lines a thick band intervenes. It is flanked on either side by a series of four circles and the head of a *nāga*. Close to the side of the *nāga* is an object, which looks like a crab. The *linga* is surmounted by the sun and the moon, the former being on its proper right, and the latter on its proper left. On the reverse face, is the well-known *trisul* emblem, which is also found stamped on ancient Indian silver coins. The learned Government Epigraphist was asked to explain the signification of the symbolism

Clay seal depicting the *linga*.

* *Vide* page 1, Oldenberg's *Vinaya Pitakam*, Volume 1, the *Mahāvagga*.

displayed on both the copper coin and the clay seal, and to indicate their probable age and place of origin. His reply is as follows:—

"I return the copper coin received with your letter of 20th January and the clay seal sent with that of the 24th idem. I have not had much time to study them though I have at odd intervals tried to make both of them out. The result of my study is, however, disappointing. As you remarked in the first letter quoted above that there might be replicas of the coin in the Madras Museum and that the Superintendent of that institution may be in a position to render material help in identifying it, I referred the matter to him and got the following reply: 'I am certain that the (Museum) collection does not contain any coins which will help in the identification of the one you have sent. I have seen the coin before and have always supposed it to be a dub struck for some North Indian Native State.' Unfortunately the coin is not figured in any of the numismatic publications accessible to me. In the absence of a legend I cannot identify it satisfactorily. I would only request you to send it to me again when you find any allied coins. As regards the clay seal, I dare say you have already noticed its resemblance to the coin No. 1 figured on plate V of Phayre's 'Coins of Arakan, of Pegu and of Burma'. No. 2 of the same plate is also allied to your seal. In his *Catalogue of Coins in the Indian Museum*, page 332, Mr. V. A. Smith describes some coins of Arakan. One of them belongs to a king called Srí-Siva (No. 9). Mr. Smith describes the symbol in his No. 10 as a 'trident with garlands hanging from it (Thomas); sun and moon above.' I think the symbols on your clay seal resemble those on the Arakan coins. And if Mr. Smith's reading of the legend in his No. 9 be correct, there was a king named Srí-Siva, who ruled over Arakan. Apart from the legend, the bull is figured on a number of coins from Arakan. Consequently, I am inclined to think that the traces of the Siva cult, which you have found near Prome, have probably reached there through Arakan. I have seen representations of the Siva *linga* being worshipped by serpents, one on each side. The alphabet of the legends on the coins, which are allied to your seal by the symbols which they bear, appears to be North-Indian. It, therefore, looks as if Arakan got the Siva cult from Northern India, and the country in the vicinity of Prome borrowed it from Arakan. I do not know if the gradual transformation of a Siva *linga* into a Buddhist pagoda has any parallel in India. But it seems to me that the transformation of a Buddhist pagoda into a Hindu temple is more likely in India. In Burma, the historical conditions were different, and the transformation of a Siva temple into a Buddhist pagoda may be easily explained. As regards the use to which such clay seals were put, it is not unlikely that the one which you have found belonged to the Siva temple, and that the pilgrims took one or more of them when leaving the temple."

Inscribed gold and silver scrolls.

40. At the north-western part of the Bawbawgyi Pagoda, and about 6 feet below its dome, was discovered a small earthenware vase of almost classic pattern, containing bone-ash, 5 silver coins, small pieces of blue stone, and inscribed gold and silver scrolls, which were crumpled and mixed up with mortar and gravel. The workmen were putting up a scaffolding round the Pagoda, and one of them made a hole into the body of the structure with a pointed bamboo, and the object was discovered. The vase, which was apparently used as an urn, has patterns of flowers not found elsewhere, and is in a damaged condition, indicating that it was already broken when it was enshrined. The find-spot shows that the vase was placed in a small niche specially prepared for it. The scrolls are in such a bad condition, that only a few detached letters could be deciphered tentatively.

Relic-chamber of Bawbawgyi Pagoda.

41. The Bawbawgyi Pagoda differs from other shrines in that its relic-chamber is situated on the eastern side of its dome and close to its *amlaka*. It was opened on the 12th February 1911, and its dimensions are as follows: length 3 feet 6 inches; breadth 1 foot 4 inches; depth 1 foot. The articles found are quite modern, and consisted of small images of the Buddha encased in silver leaf, and a few bottles containing tufts of human hair. The chamber was opened in 1893 by U Laba, a Burmese monk, who must have appropriated the ancient articles and replaced them by modern ones of a shoddy nature.

SECTION II.

The epigraphical, numismatic, exploratory, and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the General Archæological Report).

Technical terms in Buddhism in Burmese and Siamese.

42. The following comparative list of Buddhist terms in the Burmese and Siamese languages is interesting in that it indicates that the terms used in Burma are derived from China, while those used in Siam should be ascribed to an Indian origin. Burma and Siam are contiguous, geographically, but the sources of their religious inspiration are different.

Technical terms

Serial No.	Burmese.	Siamese.	Meaning.	Chinese.
1	2	3	4	5
1	Phu-rā (pronounced Pha-yā.)	Phutto, Phut ...	Buddha	Fu-ya (now pronounced Fo-yeh.)
2	Ta-rā: (also pronounced Ta-yā.)	Thamma, Tham ...	Law ...	Ta-erh-ma-ye ...
3	Sanga ...	Sangkha, Sang ..	Assembly ...	Sêng-ch'a, or Tsang-k'a
4	Si-krā (pronounced Sagyā.)	Sakka, Săk ...	Indra or Recording Angel of Buddhism.	Shih-chia ...
5	Neikban ...	Nipphān ...	Nirvāna ...	Nieh-p'an ...
6	Pu-t'ô (pronounced Pa-t'ô.)	Chēdi ...	A pagoda ...	Fu-t'o ...
7	Kyaung ...	Wihāra, Wihān ...	A monastery ...	Kung (pronounced kiong in Amoy dialect.)
8	Rahan or Yahan ...	Phikkhu ...	An ordained monk	Lohan ...
9	Shan or Shin ...	Samanēn ...	A novice ...	Shang-jên ...
10	Kyam ...	Sūtra, Sūt ...	A canonical book ...	Ching ...
11	Pe ..	Tālapat—a palm leaf fan. Tàh for Tāla, a palm.	A palm-leaf ...	Pei ...
12	Pu-ti-si (pronounced Ba-di-zi)	Rosaries are not used by the Siamese Buddhist.	A rosary ...	P'u-t'i-tzu ...
13	Kantaw or Kadaw	Būcha, to offer, to devote	To return thanks; to make obeisance.	Kan-tao ...
14	Kye-zū ...	No word of this meaning in Siamese.	To render assistance; to do a good turn.	Kei-chu (in Northern Mandarin) and Chi-tsu (in Southern Mandarin.)
15	Hlū ...	Thān ...	To give in charity ...	Lu ...
16	Shi-k'ô ...	.....	To worship; to seek refuge in.	Shih-k'ao ...

in Buddhism.

Sanskrit.	Pāli.	Remarks.
6	7	8
Buddha	Buddha.	
Dharma	Dhamma ...	The Chinese form is the transliteration of the Sanskrit term Dharma, and is abbreviated to Ta-erh, or Ta-râ in Burmese.
Saṁgha	Saṁgha	*S* is pronounced *th* in Burmese.
Sakra	Sakka	It is remarkable that the vowel *i* after the consonant *S* in the Burmese word is derived from Chinese.
Nirvāṇa	Nibbāna	Neraban is the older form of the word in Burmese.
Chaitya	Cetiya.	
Vihāra	Vihāra	In the Tavoy dialect of the Burmese language, the word is pronounced *klong*.
Arahan	Bhikkhu.	
Śramanera ...	Sāmanera ..	Shang-jen or "the superior men" denotes, in Chinese, those who have renounced the world.
Sutra	Sutta.	
Tālapatra ...	Tālapatta ...	The Sanskrit word patra became *pei-to-lo* in Chinese, which was shortened to *pei*.
.....	.....	Bodhi became P'u-t'i in Chinese, and *tzu* means a seed.
Pūja	Pūja.	
.....	.....	
Dāna	Dâna.	
Namah:	Namo.	

43. It is a remarkable fact that the rosary is not known in Siam, while it is used in China, Tibet and Burma. In Pāli books imported from India and Ceylon, no reference whatever is made to it. The inference appears to be that its use originated in China, and that it was adopted in countries subject to Chinese influence. Apparently, Chinese pilgrims, who visited Bodh-Gaya, where Gautama Buddha attained his enlightenment, brought away chips of the sacred Bo Tree, and made them into beads for counting their prayers in the same manner as Hindus, up to the present day, make rosaries or necklaces of beads from the roots of the *Tulsi* plant.

Rosary not used in Siam.

44. In the Journal of the Royal Asiatic Society, 1910, pages 474—81 and pages 850—60, is an interesting discussion on "The Revised Buddhist Era in Burma", carried on between Dr. Fleet and Mr. Blagden, and the latter asked me to intervene. Most willingly did I comply with his request.

Revised Buddhist Era in Burma.

The thesis laid down by Dr. Fleet and questioned by Mr. Blagden is this:—That the reckoning with the initial point in B.C. 544 was devised in Ceylon, was put together in its complete form just after A.D. 1165, and was carried to Burma in the decade A.D. 1170—80.

At pages 256—7 of the *Indian Antiquary*, Volume XXIII 1894, I have discussed about the Burmese eras and the mode of reckoning them. There are three eras, namely, the Era of Religion, which began in B.C. 544; the Śaka Era, which began in A.D. 78; and the Chinese Era, now current, which began in A.D 638. The Śaka Era was established in its own second year, after wiping out 622 (544+78=Dodorasa) years of the Era of Religion; and the Chinese Era was established after wiping out 560 (Khachhapañcha) years of the Śaka Era.

There appears to be strong evidence to show that the Era of Religion or the Nirvāna Era, which began in B.C. 544, was known to the Burmans long before the twelfth century A.D. When they adopted the Śaka as well as the Chinese Era, the year was reckoned in its equivalent of Anno Buddhæ. Further, at pages 49—50 of the Kalyānī Inscription (Rangoon edition) precise dates are given of three principal events: Anno Buddhæ 1601, Sakkarāj 419= Anuruddha or Anawrata conquered Thatôn; Anno Buddhæ 1708, Sakkarāj 526=Siri Sanghabodhi Parakkamabāhu, King of Ceylon, reformed Buddhism; Anno Buddhæ 1714, Sakkarāj 532= Mahāthera Uttarajīva set out for Ceylon.

In order to convert a year of Anno Buddhæ into a year of the Christian era, we have to deduct 544 from the former; and in order to turn a year of Sakkarāj into a year of the Christian era, we have to add 638 to the former. It will thus be seen that in Burma it is customary in all important documents to record dates in Anno Buddhæ as well as in Sakkarāj, the one acting as a salutary check on the other.

The Myazedi inscription, which has been referred to in the discussion, is the earliest lithic record, as yet found in Burma, which is inscribed in the Burmese character. It has four faces, each of which is engraved in a different language, namely, Burmese, Talaing, Pāli, and an unidentified language. Mr. Blagden notes that there are two copies of the quadrilingual epigraph, and Dr. Fleet doubts its being a contemporary record because it states only the year of the accession of King Kyanzittha, namely, 1628 Anno Buddhæ (A.D. 1084), and omits the month and day of the erection of the pagoda. As regards Mr. Blagden's query, the following account will show why, unlike the majority of other lithic records, two copies of the same inscription were made.

The stone now in the Pagan Museum appears to be the original. It was found at the foot of a cross-legged image of the Buddha, which is on the north face of the Myazedi Pagoda. The palace of the king being situated to the north of the pagoda, its northern face would afford the nearest approach to royal worshippers. The workmanship of the inscription is neat and clear, and the letters are finely cut. The stone is hard and is closely grained. The letters, as compared with those on the second, are smaller, and on the face of the inscription recorded in Pāli twenty letters take up a space of 12 inches. The stone is cubical in shape; its length, covered by letters, is 3 feet $3\frac{1}{2}$ inches, and its breadth or thickness is $1\frac{1}{2}$ feet.

The second stone, which is an exact replica of the first and which is now conserved on the platform of the pagoda, is soft in grain, and several layers have been peeled off. The letters are larger in size, twenty letters on the Pāli face covering a space of 2 feet 2 inches. Its height is 4 feet 8 inches, breadth 1 foot 9½ inches, and thickness 1 foot ½ inch. It was found close to the remains of a library which is to the north-east of the pagoda.

The above circumstances explain why there are two exact copies of the epigraph. One, the original, was set up close to the image, whose construction it commemorates. The second, which is a copy of the original record, was put up in the Library for safe custody. In the case of three or four inscriptions found at Pagan, duplicates have also been discovered. This fact disposes of the alleged unique peculiarity of the Myazedi record.

Dr. Fleet's objection may be met by saying that the Myazedi inscription only gives the year of the Era of Religion because it records a past fact, namely, the year of accession of King Kyanzittha, and because that era was common to the four communities using the four scripts of the epigraph. It is not customary for the Burmans to incise on stones records which are not contemporary, or to make forgeries of lithic records, for the simple reason that the epigraphs declare the relinquishment of property and its dedication to a sacred purpose, and not its acquisition for a temporal or utilitarian purpose.

It now remains to consider the great historical value attached to the Myazedi inscription, and how it may be utilized in revising the chronology, given by Phayre in his *History of Burma*, of the reigns of the four kings of Pagan—Anawrata, Sawlu, Kyanzittha and Alaungsithu. Phayre based his work on the Hman Nan Yāzawin or Mahāyāzawin, which was compiled in 1829 during the reign of King Bagyidaw (1819-37). As these chronicles were compiled under Royal patronage, their chronology is generally accepted to be correct throughout Burma, although it does not coincide with the dates given in the older records, both historical and epigraphic. Assuming that the Myazedi inscription is a contemporary record—there are no reasons to the contrary—King Kyanzittha, otherwise called Sri Tribhuwanāditya-dhammarāj, ascended the throne in 1628 of the Era of Religion corresponding to A.D. 1084. He reigned for twenty-eight years, that is, up to A.D. 1112. The corresponding dates in Sakkarāj will be 446 and 474. These latter figures correspond, in a remarkable degree, with those given in the "Jātā bôn Yāzawin" or the Chronological Tables based on the Royal horoscopes. As the Burmans, in common with the Hindus, set a great store by astrology and horoscopes, these tables appear to afford us trustworthy chronological data. Relying on the Myazedi inscription as well as these tables and the older records, Phayre's dates may be revised as follows:—

Name of King.	Commencement of Reign.			Length of Reign.
	Year of Religion.	A. D.	Burmese Era.	
Anawrata	1588	1044	406	33
Sawlu	1621	1077	439	7
Kyanzittha	1628	1084	446	28
Alaungsithu	1656	1112	474	75

Mr. Blagden appears to mistake Alaungsithu for Kyanzittha in his later article. Kyanzittha's title is "Sri Tribhuwanāditya-dhammarājā", and he reigned from A.D. 1084 to 1112. Alaungsithu's title is "Sri Tribhuwanāditya-pavarapandita-Sudhamma-rājā-Mahādhipati Narapati-Sithu", and he reigned from A.D. 1112 to 1187. If the dates given above are accepted, Burmese chronology, so far as it relates to the four kings, will rest on a firmer basis and the elucidation of Burmese history by the light of Talaing epigraphs, which Mr. Blagden has so kindly undertaken to do, will proceed more satisfactorily.*

* Reprinted from the Journal of the Royal Asiatic Society, January 1911, pages 212—216.

Burmese inscription at Bodh-Gaya.

45. Translations of this inscription have already been published at pages 208—210 of Rajendrālāla Mitra's *Buddha Gaya*, and at page 76 of Cunningham's *Mahābodhi*. There is some controversy as to the correct reading of the dates. There is no doubt that the initial date is 657, which corresponds to 1295 A.D., and that the final date is 660, which is equivalent to 1298 A.D. During the period indicated by these two dates, the Burmese empire of Pagan was in the throes of a Chinese invasion. In 1284, Pagan had been occupied by the Chinese. In 1298 A.D., **Kyawzwa**, the titular King, had been dethroned by three Shan brothers, who bore divided rule at the new capitals of **Myinzaing, Metkaya** and **Pinlè** in the Kyauksè District. Two years later, the **Chinese** again invaded **Myinzaing**. In these circumstances, the only inference is that the last repairs to the Mahābodhi Temple alluded to in the inscription were carried out under the auspices of a King of Arakan.

There is, however, some difficulty in the identification of the personages mentioned in the inscription. *Mahāthera* **Pinthagugyi** cannot be identified with certainty. *Pinthagugyi* or the "great Pinthagu" is a title, designation, or *sobriquet*, rather than a personal name, and is derived from the Pāli word "Pamsukūlika," one who obtains the materials for his clothing from a dust heap or cemetery. Such a title was usually conferred on a Buddhist monk of exceptional sanctity and austerity, who had secured the esteem and admiration of the laity. There was such a celebrated Buddhist monk at Pagan during the reign of Narapatisithu (1167-1204 A.D.)

Thadomin sounds like an Arakanese title of a King or Prince. It does not occur in the chronological lists appended to Phayre's *History of Burma*.

King **Sinbyuthakin** is called in the inscription *Sinbyuthakin Tayāmingyi*. The first part means "the Lord of the White Elephant," and the second "Dhammarājā." Here, again, the expression is a common regal title and not a personal name.

Siridhammarājaguru is the title of a learned monk. All Royal Preceptors are called **Dhammarājaguru**," or the "King's *Guru*."

Sirikassapa and **Varavāsi** are ordinary names of Buddhist monks.

A great deal of interest centres round the designation "**Pyu-ta-thein-min.**" I am inclined to identify this personage with the "King Sinbyuthakin" mentioned in the same inscription, and both with Meng-di, No. 9 of the "Dynasty of the City Loung-Kyet" at page 301 of Phayre's *History of Burma*. This King reigned from 1279 to 1385, and is described as a "son of Meng-bhi-lu." There are two "Meng-bhi-lus," namely, No. 7 of the same dynasty, who reigned from 1272 to 1276 A.D., and No. 12 of the "dynasty of Ping-tsa City," who ruled from 1075 to 1078 A.D. (page 299, *ibid*). The latter King was driven out from his Kingdom by a usurper, and his son and heir, **Mengre Baya**, sought refuge at the Court of Kyanzittha, King of Pagan. Mengre Baya died leaving a son called Letyāmengnan. This Arakanese Prince was restored to his ancestral throne by Alaungsithu, Kyanzittha's grandson and successor, in 1103 A.D., with the aid of 100,000 Pyus and 100,000 Talaings. Hence the fortunate Prince is known in history as "Pyu-ta-thein-min," or "Lord of the 100,000 Pyus" (*vide* page 40, *ibid.*) It is most probable that Meng-di, during whose reign the inscription was set up at **Bodh-Gaya**, was a descendant of Letyāmengnan and was also called a "Pyu-ta-thein-min."

On the same page, Phayre says: "Alaungsithu caused the Buddhist temple at Gaya to be repaired." I am inclined to think that, on that occasion, the King of Pagan deputed the *Mahāthera* **Pinthagugyi** to superintend the work, and that he required his *protegé*, Letyāmengnan, to render the necessary assistance in this work of merit. It would then appear that the "Thadomin" mentioned in the inscription was a descendant of Letyāmengnan, the Prince, who first bore the title of "Pyu-ta-thein-min" or "Lord of the 100,000 Pyus."

It is quite possible that one of the conditions of Letyāmengnan's restoration to the Arakanese throne was that, for the accumulation of merit of Alaungsithu, his suzerain and benefactor, he and his descendants were to render material assistance in the repair and maintenance of the Temple at Bodh-Gaya. Viewed in

this light, the chronology of the inscription and the *raison d'être* of the proceedings recorded therein become clear, reasonable, and logical.

Translation of the Inscription.

(1) When 218 years of the era of the Religion of the Lord Buddha had passed away, **Siridhammāsoka**, the Ruler of Jambudipa,

(2) built 84,000 *chaityas*, one of which was situated on the site,

(3) where the Buddha took a meal (of rice porridge offered by Sujātā before attaining enlightenment). This shrine, owing to the effluxion of time, fell into ruin,

(4) and was repaired by the **Mahāthera Pinthagugyi**. Subsequently,

(5) it was repaired by **Thadomin**. It again fell into disrepair,

(6) and King **Sinbyuthakin** deputed the Royal Preceptor,

(7) **Siridhammarājaguru**, to undertake the work of repair.

(8) **Sirikassapa**, the disciple of the Preceptor, had sufficient funds,

(9) but could not take the work in hand (owing, probably, to the absence of skilled artisans)—

(10) He, therefore, sent Varavāsi, a junior *Thera*,

(11) to King Pyutathein Min, who complied with the solicitation for assistance.

(12) The work of repair was begun on **Friday, the 10th waxing of Pyatho 657 B.E.** (January 1295 A.D.),

(13) and was completed on **Sunday, the 8th waxing of Tazaungmon 660 B.E.** (November 1298 A. D.)

(14) The following offerings were dedicated to the shrine; flags and streamers, 1,000 bowls of rice and 1,000 lamps (for several times), two boys in the place of the donor's own children,

(15) and gold and silver flowers and cloth hung on bamboo framework.

(16) In order to provide for the daily offering of rice at the shrine, at all times,

(17) land, slaves, and cattle were purchased and likewise dedicated. May this

(18) meritorious deed of mine lead me on to Nirvāna!

(19) May I become a disciple of **Metteyya**, the coming Buddha! * -

Talaing inscriptions at Shwezigôns Pagoda, Pagan, and Shwesandaw Pagoda, Prome.

46. In paragraph 46 of my Report for 1909-10, a reference was made to two Talaing inscriptions found at the Shwezigôn Pagoda, Pagan, and the Shwesandaw Pagoda, Prome. They have now been deciphered and translated by Mr. C. O. Blagden, who has also compiled a glossary of over 400 Talaing words. Both the translation and glossary may be looked upon as provisional, for the present, and are not yet ripe for publication. But the following extracts are of great interest:

Shwezigôn Inscription.

"That which my lord the Buddha said, this king (who reigns at present) is that one (of whom the prophecy was told). Monks, learned scholars, Brahmins, all great men, all the world of mankind, may they all understand that this (our) King is that one."

First Shwesandaw Inscription.

"Then my lord the Buddha spake to my lord Ānan (Ānanda) thus: Ānan, a Rishi named Bisnū, possessing the five supernatural faculties, together with my son, Gawampati, and King In (Indra) and Bissa-karmma-dewaput, and Kata-karmma-Nāga-rājā shall build a city called Śri-Kshetra (Prome), and then the Bisnū shall depart from that state of existence, and shall ascend to Brahmālok (Brahma-loka). At the time when my religion shall have attained one thousand six hundred and twenty-eight years, he shall depart and come down from Brahmālok, and shall come into being from two races and families: his mother shall be of the Ādicca

* Contributed to the *Epigraphia Indica*.

family, and his father shall be of * * race that dwells in * *. He himself shall become a lawful king in the city of Pokāmma (Pagan) Arimaddanapur."

Third Talaing inscription.

47. In paragraph 40 of my previous report, a reference was made to the connection between Southern India and ancient Prome. In the second Shwesandaw inscription, there is a reference to the meeting of a King of Pagan with a Colī prince, possibly one of the South-Indian Chola dynasty. He and his army were converted to Buddhism by the King of Pagan and turned to a friendly spirit, by such conversion. The Burmese and Talaing annals are silent as to the invasion of Burma by Kings of the Chola dynasty. The same records are also silent regarding the meeting of a King of Pagan with a Colī Prince, as stated in the Shwesandaw inscription. The King of Pagan cannot, for the present, be identified with any degree of certainty; but the Colī Prince may probably be identified with Rājendra-Chola-deva I, who reigned from 1018 to 1035 A.D., and who conquered Pegu in 1025—7 A.D. *

Rewards for passing in Talaing.

48. Mr. Blagden's efforts to revive Talaing studies have, at last, succeeded in moving the Government of Burma to offer rewards to officials of certain recognized departments for passing an examination in that language (*vide* General Department Notification No. 147, dated the 14th May 1910).

Talaing version of Kalyānī Inscription at Pegu.

49. The Kalyānī Inscription is situated at Zaingganaing, the western suburb of the town of Pegu. It comprises ten stone-slabs covered with inscriptions on both sides, except the 9th and 10th stones, which are incised on one face only. Owing either to the vandalism of the Portuguese adventurer, Philip de Brito, who, for ten years, held supreme power in Pegu at the beginning of the 17th century A. D., or to the insensate fury of Alompra's soldiery, who plundered Pegu in 1757 A.D., all of them are more or less broken; but the fragments, which are lying scattered about, can easily be restored. When whole, their average dimensions were about 7 feet high, 4 feet 2 inches wide, and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pāli, and that of the rest is Talaing, the latter being the translatory language of the Pāli text. These stones were set up in 1476 A. D., by Dhammachetī or Rāmādhipati, King of Pegu, in order to record the ceremonial relating to the consecration of the Kalyānī *Simā* or Hall of Ordination. The Pāli text and its English translation were published by me in 1892, and Mr. Blagden is now engaged upon deciphering and translating the Talaing version, which contains two additional items: (*i*) a long list of *Simās* in the Talaing country; and (*ii*) a detailed account of the enshrining of certain sacred images in some holy place, presumably a pagoda, under the immediate supervision of King Rāmādhipati. The former, namely, the list of *Simās* will be of great topographical value in our present state of knowledge, and the latter apparently relates to a Buddhist Mission sent to Bodh-Gaya. I am sure that Oriental scholars fully appreciate the high value of Mr. Blagden's Talaing researches, and have no doubt that the fruits of his endeavours will materially lighten the labour of succeeding generations in the field of Indo-Chinese history and antiquities. Indeed, his interpretation of the Myazedi Inscription has been as important, in the domain of Indo-Chinese archæology, as the reading of the Rosetta stone in Egyptology.

Pyu script deciphered.

50. In paragraph 44 of my previous report, a reference was made to the Pyu face of the Myazedi Inscription. Mr. Blagden has laid the learned world under a deeper obligation by deciphering and translating it. The language is largely monosyllabic, and it evidently possessed a fairly developed system of tones, some of which are indicated in the script by the *visarga* and *anusvāra* symbols and their combinations. Like Burmese, but unlike Talaing, it uses postpositions for prepositions. A large proportion of the words used in the record is related to Burmese. In the case of some, the relationship appears to be quite certain, while in other cases, it is at least probable. One thing is plainly proved even by this preliminary examination. It is that we have before us a specimen of a language of Burma, not some

* *Vide* pages 420—1 of Smith's *Early History of India*.

distant and foreign tongue. Moreover, the language must have been in some kind of contact with Talaing: the Talaing loanwords and the peculiar letter *b* necessitate that inference. It seems, therefore, probable that it was spoken somewhere on the northern fringe of the Talaing language-sphere, which, at this time, must have extended nearly to the latitude of Prome. A complete interpretation of the record will throw some light on the historical ethnography of Burma. It would seem as if the Burmese had been preceded by other Tibeto-Burman tribes, who had reached the neighbourhood of Prome, long before the Burmese arrived there. But apart from legendary traditions of an ancient Kingdom in that region, next to nothing appears to be known about them. They must, however, have received some measure of civilization from India, probably through the Talaings of the coast districts, for their possession of this peculiar script cannot otherwise be explained. This inscription may, therefore, be of considerable importance in its bearing on the date of the introduction of Indian culture into Western Indo-China. The forms that survive in its alphabet are so archaic that they point to an importation of it from India at a fairly remote period. We are on the eve of interesting discoveries and of resuscitating a language, which has been dead for several centuries. If more inscriptions in the same script are forthcoming, and if additional evidence accumulates, a completely new line of research will be opened up, and the present text will acquire unique importance as the only available clue to it.

Preference of Pyu for Sanskrit derivatives.

51. In the inscription two words occur, which are of Sanskrit origin: (i) *stabana*, "enshrining", from *sthāpana* in Sanskrit; and (ii) *stau*, "a spire," from *stūpa* in Sanskrit. This preference for Sanskrit derivatives instead of words of Pāli origin is, indeed, remarkable, and affords a strong corroboration, from an unexpected quarter, to the statements made by me at pages 94-95 of the *Indian Antiquary* for 1892, and at pages 162—165 of the volume for 1893. In those years, I had stated:

"In the Buddhist literature of the Burmese we meet with the remarkable phenomenon of translating Pāli words by means of Sanskrit derivatives: *e.g.*

Pāli word.	Sanskrit derivative.	Original form of the derivative in Sanskrit.
Amata	Amraik	Amrita.
Dhammachakka	Dhammachakra	Dharmachakra.
Kamma	Krammā	Karman.
Sakka	Sakrā	Cakra.
Samudda	Samuddarā	Samudra.
Sangaha	Sangroh	Sangraha.
Sāriputta	Sāriputtarā	Sāriputra.
Satta	Sattavā	Sattva.
Vissakamma	Visakrom	Visvakarman.

* * * * *

These facts appear to indicate:

(i) That the form of Buddhism first introduced into Burma Proper was that of the Mahāyāna or Northern School;

(ii) That the Buddhist scriptures, when first introduced, were written in Sanskrit, which is the language of the Northern School;

(iii) That the Southern School or Hīnayāna, the language of whose scriptures is Pāli, subsequently absorbed and assimilated, by its stronger vitality, the Northern School, which, through the cessation of intercourse with Northern India, had fallen into corruption and decay."

Problems connected with Pyu.

52. Who were the Pyu? Whence did they come? How did they receive their Indian culture? How should their language be classified: as belonging to the Tibeto-Burman or Mon-Khmer family? These are some of the interesting problems awaiting solution. Whatever may be in store, in the future, regarding the Pyu, it seems to be clear that, like the Ionians in the West, they served, from the accident of geographical position, as a vital link between Burma and alien communities, and imposed their individual name on Oriental terminology as the national designation of the whole Burmese people.

53. Mr. S. W. Cocks, M.A., Inspector of Schools, Central Circle, who was compiling a history of Burma for the use of the schools in the Province, enquired the exact locality of the death of Alaungpaya, the founder of the last Burmese Dynasty. I replied that Alaungpaya died at Kin-ywa, which was in the jurisdiction of Taik-kala, which was again in the *wunship* or district of Martaban. Both Taik-kala and Kin-ywa are now in the Bilin Township of the Thatôn District, and are west of the Salween. The account given in the Imperial Gazetteer that he died "two marches from Martaban" does not necessarily lead one to infer that he died east of the Salween because he was returning from Siam by Mya-wa-di. In the days of Alaungpaya, Martaban was the headquarters of a *wun* or governor, and served as a base of operations in the invasion of Siam. The route to Siam from Martaban did not lie to the east of Martaban, but to the north of it, through Taik-kala and Kin-ywa. In 1892, I travelled from Martaban to Pegu overland and passed through Taik-kala, Kin-ywa, and Bilin. Taik-kala is now also called Ayet-thè-ma.

Locality of Alaungpaya's death.

54. Dr. G. F. Kunz, President of the American Scenic and Historic Preservation Society, New York, enquired about any native legend regarding the origin of the Ruby Mines.

Legend regarding the origin of Ruby Mines.

There is only one legend and it is as follows: About the first century of the Christian era, a female *Nāga* or Serpent laid three eggs: out of the first was born Pyu-Saw-ti, a king of Pagan; out of the second came an Emperor of China; and out of the third were emitted the rubies of the Ruby Mines.

55. To a query of the same gentleman the following reply was given: Of all precious stones or substances, the Burmans prize most the group collectively called the "Navaratnā" or "the nine gems". Their value for ceremonial or occult purposes is in the following order:

Occult properties of precious stones.

(i) Ruby; (ii) Diamond or Crystal; (iii) Pearl; (iv) Coral; (v) Topaz; (vi) Sapphire; (vii) Cat's eye; (viii) Amethyst; (ix) Emerald. Sometimes these nine gems are set on a single ring, with a ruby in the centre; and such rings were worn by Burmese Kings and notables in order to ward off sickness or danger. The cat's eye is supposed to secure invulnerability in war. Incantations are muttered over some or all of these stones and the water in which they are immersed, is drunk in order to secure immunity from all evil. Spells are uttered over rubies and they are inserted as amulets in the flesh of men, who desire to be immune from wounds inflicted by sword, spear, or gun. There appears to be no special significance attached to the virtues of the other gems.

56. Mr. H. A. Tilbury of the Ruby Mines Company, Mogôk, asked for information regarding any gold coin issued by Mindôn Min. He was informed that, in 1858, the King did issue gold coins called *shwe-mat-si*. The size of each is a little smaller than that of a four-anna piece. Its intrinsic current value was only Rs. 5 each; but the King wanted to make a profit out of his coinage and issued it at a conventional value of Rs. 7 each. His ministers and other high officials received their salaries in gold coins possessing the nominal value, and they had to sell them at the Zegyo Bazaar at Rs. 5 each. The coins became unpopular for this reason, and their mintage was stopped.

Gold coin issued by Mindôn Min.

57. Three silver Indian coins belonging to the Phayre Provincial Museum were sent to me for classification. Moulvi Aftabuddin Ahmad, Curator, Provincial coin cabinet, Shillong, kindly undertook their classification on my behalf. Two of them are coins of the Mughal Emperor, Alamgir II. The third is a coin of Shah Alam II, which was struck by the East India Company with the mint name "Muhammad-abad," Benares. In September last, the plague coolies, while searching for rats in the Thirihema Quarter, Mandalay, unearthed in a rat hole 34 round and 15 square silver coins of Indian mintage. Specimens of the coins were submitted, for examination, to the Numismatic Secretary, Asiatic Society of Bengal, who advised against their acquisition on behalf of Government. In January last, eight coins belonging to the Phayre Provincial Museum were sent to me for classification. They consist of five silver coins found in the Lucknow District; two copper coins found in the

Numismatics.

Bunda District; and one gold coin found in the Gonda District. The silver and copper coins appear to be of Muhammadan origin, while the gold coin is apparently of Hindu Mintage. All these coins were sent to the Superintendent, Indian Museum, Calcutta, for examination.

Reports on special subjects submitted to Director-General of Archæology.

58. Owing to the curtailment of expenditure on archæology, the conservation works carried out were not of an important or expensive nature, and much time was devoted to exploration and research. The following special report was submitted to the Director-General of Archæology:

Excavations at Hmawza in the Prome District.

The excavations extended over the three open seasons of 1907-08, 1908-09, and 1909-10, the locality having been first visited by me in 1906-07, in company with the late General de Beylié of Cochin-China, whose premature death is a serious loss to Indo-Chinese archæology. Ancient Prome served as a buffer State beween the Burmese monarchy of Pagan and the Talaing Kingdom of Pegu, and it was generally despoiled during the devastating wars of the rival Powers. These circumstances, no doubt, account for the comparatively fruitless nature of the excavations hitherto conducted at Hmawza. The finds unearthed consist mainly of terra-cotta votive tablets and stone sculptures. The age of the former remains still to be determined; but of one of the latter, namely, the sculptured stone found at the East Zegu Pagoda, Mr. J. H. Marshall, C.I.E., Director-General of Archæology, writes: "This sculpture plainly derives its style from the familiar Gupta work of Northern India. It can hardly be assigned to a later date than the seventh century A. D., and may be earlier." Both the terra-cotta tablets and the stone sculptures belong to a period when it was customary for the votaries of Buddhism to adore the *group* figures of the Buddha and his attendants and devotees moulded in clay or carved in stone. This must have preceded, by several centuries, the age when *sèparate* images of the Buddha were made of stone, brick, or metal. It is a moot question in Buddhist iconography as to whether priority should be accorded to terra-cotta tablets or to stone sculptures. The plastic art is, no doubt, less costly and more compact, but admits of a more complicated and comprehensive technique. The tablets found at Hmawza are interesting in that they afford illustrations of the *mudras* or hand-postures of the Buddha, while, in the absence of histories and intelligible lithic records, the stone sculptures constitute the main data, on which a chapter of the forgotten history of Buddhism might be compiled.

Archæological Finds.

Burmese bell in Mysore.

59. Mr. Narasimhachar, Officer in charge of Archæological Researches in Mysore, sent me a photograph of the inscription on a Burmese bell hung in the compound of the British Residency. It was taken by the 81st Pioneers on the 28th November 1885 at the occupation of Mandalay, and was subsequently presented to the Resident in Mysore. The bell was cast in 1871 A.D., and was probably suspended, till its removal in 1885, before the Kyauktawgyi Pagoda, which is situated at the North-eastern corner of the walls of Fort Dufferin. The translation of its inscription is as follows: "May there be success! At an auspicious moment of the morning of Thursday, the 15th waxing of *Tabaung* of the 2415th year of the Buddhist era, of the 1233rd year of the Burmese era, and of the 435th year of the era inaugurated by King Mohnyin Mindaya, *i.e.*, March 1871, the Captain of the Natsu-letwè Regiment and Headman of the Salingyi village of the Pagyi Circle, and his wife, Ma Meinma, in order to escape from the miseries of transmigration, made an offering of a resonant bell to the image of the Kyauktawgyi Pagoda, which is situated to the North-east of the Ratanabôn City (Mandalay). The bell weighs 220 ticals and costs Rs. 450. May this good deed bring happiness to us in the next world. We share the merit, which has accrued to us by this offering, with the king, our parents, and our benefactors, together with those inhabiting the three worlds. May all these share our merit equally with us, and attain great happiness!"

The ornamentation of the bell remains to be described. It is divided into two equal portions, the dividing line being the pedestal on which two griffins stand: (i) the lower or the bell proper, and (ii) the upper or the suspensory part. The former consists of the lip, which is ornamented by five parallel bands, two of which are separated from the rest; of the bisecting band of five parallel lines, the central of which is larger than the rest; and of three parallel lines supporting a dome of lotus petals. The sum total of the parallel lines is 13, which probably stands, conventionally, for 33. Thus the bell represents the Tāvatimsa, the abode of the "Thirty-three" gods; and the dome of lotus petals is reminiscent of the Padmāsana of Vishnu. The suspensory portion consists of an arch guarded by two griffins and separated by a large bolt with an embossed head, which supports a winged dragon lying rampant with its tail curled upwards. The dragon lies athwart a beam, by which the bell is suspended. The two griffins derive their origin from India, while the winged dragon is an importation from China.

Treasure-trove found in Thatôn District.

60. A treasure-trove consisting of 318 small images of the Buddha—some of them being made of gold and silver—were found by Maung Po Thin and Maung Maung on the Kelatha hill near Winka village, Bilin Township, Thatôn District. Four of them bear the legend ဝတ်ဝ etc. in the Talaing script, which means "Magistrate". The legends appear to be the names or official designations of the donors and do not possess much historical importance. The images were placed in the custody of U Nayeinda, the abbot of the Winka monastery. Major D. J. C. Macnabb, the Deputy Commissioner, took action under the Indian Treasure Trove Act.

Bronze image of Buddha found near Thazi.

61. Mr. Edward Garrison, Miner, Thazi, sent me, for inspection, by his Assistant, Mr. Gomez, a bronze image of the Buddha in a thoroughly mutilated condition. It was found in a ruined pagoda situated about half a mile from the Thazi Railway Station, and on the Railway line between Thazi and Taunggyi. It appears to be about a couple of hundred years old. Maung Saw Maung, the Subdivisional Officer, Thazi, was asked to enquire into the matter, and stop all excavation of ruined pagodas and ancient mounds. The articles belonging to pagodas, or possessing antiquarian interest found in the course of mining should be brought to him, and they should be acquired on behalf of Government under the Indian Treasure Trove Act, with the approval of the Deputy Commissioner, Meiktila. It was ultimately ascertained that the bronze image was the property of the Southern Shan States Railway, that it was found while some earth excavation was being made in the store-yard at Thazi, and that it was stolen by an employé, who had absconded.

Ancient Talaing Fort in Hanthawaddy District.

62. Mr. J. A. Stewart, M.A., I.C.S., Subdivisional Officer, Insein, Hanthawaddy District, forwarded an interesting Note on Tabu, an ancient Talaing Fort, which is situated about six miles to the east of the Paukkôn Railway Station in the Forest reserve near Thayagôn village. It appears to have been founded, in 1242 A.D., by refugees from Arakan, and to have been destroyed in 1283 A.D., by a King of Prome. The Subdivisional Officer suggests that, of the three Forts, namely, Hmawbi, Hlaing and Tabu, the last may most suitably be selected for preservation as a specimen of Talaing fortification. All that is necessary is to keep down vegetation growing up through the brick work, and to cement the walls at places, where decay has least set in. Mr. Stewart was informed that an endeavour would be made to carry out as far as possible, his suggestions for conserving Tabu as an archæological monument, and that, in the meantime, it would be well if the Village Headman or the Forest Ranger in charge of the locality were instructed to forbid excavation on the site for earth, stone, gravel, or treasure.

Lord Dalhousie's Boundary Pillar of 1853.

63. On the 20th December 1852, Pegu was annexed to the British Indian Empire. Before the annexation, Pagan Min had been deposed and Mindôn Min had succeeded to the throne. The new King refused to sign any treaty involving the cession of territory, and the British were left to their own resources to draw a

boundary line between Upper Burma and Pegu. Under the orders of the masterful Marquis of Dalhousie, a line was drawn due east and west six miles north of Myedè, and this was regarded as the boundary between the two territories. Moreover, a boundary pillar was set up bearing an inscription in English and Burmese. This pillar has now been framed in wood and is mounted on the office wall of the Court of the Deputy Commissioner, Thayetmyo. The following is its bilingual inscription, with its quaint Burmese spelling :—

This pillar marks the Northern Boundary of the British Province of Pegu laid down by the Officers of the Deputy Quarter Master-General's staff of the force in Pegu and examined and confirmed in person by the Marquis of Dalhousie, KT., Governor-General of India on the 28th December 1853.

The boundary line runs due East from this point, crossing the Ken-nyee River at Ladoo quay over the Yoma Range of Hills at Tattay and down to the village of Maihau on the Sittan River, from whence it proceeds due East to the summit of the Pounloung range of Mountains.

Latitude of the boundary 19° 29′ 3″.

Calcutta. H. W. BILLING SCULP.

သည်ကျေံထိုင်သည်

ပဂိုးထိုင်းကြီးပြည်ကြီး၏ မြေံစွန်ဆုံးနယ်မြေအဝိုင်းအချာဖြစ်သည်။

ဂင်းကျေံထိုင်ကိုလည်း။ ဓာန္ဒြီထကိုင်းကြီး ပြည်ကြီးကို အရပ်စိုးစီရင်တော်မူသော ဒထူဖိ ဘုရင်မင်းကြီးကိုယ် တော်ထိုင်ကြည့်ရှုတော်မူသဖြင့်။ ၁၂၁၅ခု။နှစ်ထွေ်ထပြည့်ကျော် ၁၄ ရက်နေ့မွန်းသာစိုက်ဌာနတော်မူခဲ့သည်။

ကျေံထိုင် နယ်မြေသည်ထည်း ဂျင်းနေရာကို အစ္ဆရူးစူးထေးထူးခဲ့ရွာနားဒိုကျေးနီချောင်းကိုဖြတ်၍ ရိုးမ တောင်ထိပ်ပေါ်ဒိုတတ်ထဲရွာကိုကျော်သဖြင့်။ စစ်တောင်းဖြစ်အောက်။မဟော်ရွာသို့ရောက်သည်။ ဂင်းနေ့ခုမှထဖန်။အ စ္ဆရူးစူးပေါင်းထောင်းထောင်ထိပ်ပေါ်ဘို့ရောက်သည်တည်း။

Ancient Chinese coin found at Chitraldug in Mysore.

64. In paragraph 58 of my Report for last year, the receipt of this coin from Mr. Narasimhachar was mentioned. On examination, it is found to bear four Chinese characters, of which three are very much blurred. The following dates have been suggested : 138 B.C., 502 A.D., and 886 A.D. The first appears to be the most appropriate, because, in the second century before the Christian era, during the reign of Emperor Han Wu-ti, the limits of the Chinese Empire almost coincided with its present boundaries, and Chinese arms were carried to Korea in the North, Tibet in the West, and to Annam in the South. Most probably, Chinese merchants visited Southern India during that period, and they came from Canton or some other Southern port, bringing with them Chinese brass coins of low value. It is on record that, during the early centuries of the Christian era, there was a brisk commerce carried on between China, Southern India, and Ceylon. The fact that the Chinese coin was discovered on the same site as the Andhra and Roman coins of about the first century A. D., appears to corroborate the view set forth above.

Manchu inscription.

65. In paragraph 57 of my Report for last year, it was stated that Mr. Hirananda, Officer in charge of the Office of the Superintendent, Archæological Survey, Northern Circle, Lahore, had sent me, for favour of decipherment, an estampage of a Manchu inscription on a tablet of agate, and that the estampage had been forwarded to the British Legation at Peking for examination. Mr. C. A. Campbell, Chinese Secretary to the Legation, was kind enough to furnish me with a Chinese translation of the Manchu inscription, which is a panegyric addressed to the mother of Shunchih, who became the first Chinese Emperor of the Manchu dynasty in 1644 A. D.

66. Mr. B. A. Baldwin, Contractor and Prospector, Maymyo, furnished me with a transcript of a Burmese inscription found at the Shwezettaw Pagoda. It is dated 1736 A. D., and records the building of a *pyatthat* or wooden pavilion, by a *Sadaw* of Pagan, over the Footprint of the Buddha.

Burmese inscription at Shwezettaw Pagoda, Minbu District.

67. Mr. Coggin-Brown of the Geological Survey of India, in the course of his travels in Yünnan, made a collection of specimens of small, polished, stone weapons, which belong to the Neolithic period, and of bronze axes and other implements, which probably date back to the later "bronze age". The Yünnanese call these objects by the collective name of "thunder wedges". They regard them as of celestial origin falling to these mundane regions during thunderstorms. They are also believed to possess certain occult properties, and to be efficacious in the treatment of obdurate diseases, which show no sign of improvement under the ordinary medical methods. Such chipped and polished stone implements as well as bronze objects are also found in Burma, and they are called "Mogyo" or "thunderbolts", as in the North of England. When there is a thunderstorm, or when lightning strikes anything, a stone celt is supposed to be discharged from the clouds, and to come up to the surface of the ground after an interval of three years. It is supposed to possess medicinal properties, especially in the cure of appendicitis, which is called "rainbow disease". As, in Nature, a rainbow is supposed to be destroyed by a thunderbolt, so such pain is believed to be relieved by drawing a stone or bronze celt across the stomach or the part affected. It is a very curious phenomenon, due, no doubt, to the common mechanism of the human mind, that peoples so widely separated as the Burmese cultivator, the English peasant, the Norwegian fisherman, the Yünnanese mountaineer, and the Indian ryot, should entertain the same belief, namely, that the weapons of war and of the chase used by a primitive generation in the course of their lives, come from the clouds during thunderstorms.

Stone and bronze celts in Yünnan and Burma.

68. Mr. G. E. R. Grant-Brown, I.C.S., Deputy Commissioner, Upper Chindwin, sent me a copy of an inscription found at Yazagyo in the Kalemyo Township, which consists of a collection of Burmese numeral figures. It does not appear to be old, and does not admit of being read by any cipher code extant among the Burmese. The Deputy Commissioner was told that the inscription could not be deciphered in my office.

Inscription at Yazagyo in Upper Chindwin District.

69. In June last, Professor Huber of Hanoi and Count de Choiseul of Bangkok, on their way through Mandalay, informed me of the existence of the following objects of antiquarian interest in the compound of the Deputy Commissioner, Mergui :-

(i) One Sanskrit Inscription in three pieces ;
(ii) One Burmese Inscription ;
(iii) Two stone sculptures.

Stone inscriptions and sculptures at Mergui.

As the stones are of great weight and size, the Deputy Commissioner was asked to have them preserved at Mergui. All that is required is to afford them an adequate protection against the weather.

70. Mr. H. G. A. Leveson, I.C.S., Deputy Commissioner, Hanthawaddy, forwarded a transcript of an inscription on the Kyaik-Pyaung-Pyi Pagoda near Twante, which was found by Saya Thein, a member of the Burma Research Society, who is interested in archæology. Mr. Leveson had hitherto defrayed the small expenses of this Burmese gentleman, and now recommended that the Archæological Department should subsidize him. Later on, a list was furnished of a number of broken images of the Buddha found by the same gentleman and deposited with the Burma Research Society. The Kyaik-Pyaung-Pyi Pagoda Inscription is dated 1240 B.E., which corresponds to 1878 A.D., and its historical or epigraphic value is not great. Besides, for scientific purposes,

Unauthorized excavations in Hanthawaddy District.

estampages rather than transcripts are required. Saya Thein mentioned certain mounds, which should be excavated, and the Deputy Commissioner was requested to withhold the requisite permission, because excavations, to be fruitful of results, should be conducted under trained supervision. The Archæological Department accepts the responsibility of rewarding for useful services rendered; but, before deciding whether Saya Thein should be subsidized, from time to time, it is necessary to communicate to him what are the views and methods of my Department, and the nature of the work that is required of him. It is also observed that, if Saya Thein, over whom Government has no hold, is permitted to excavate where he pleases, there is a considerable risk of the vestiges of a past age being handled unscientifically. Besides, the Archæological Department, which is the accredited agency of Government in conducting excavations and antiquarian researches, will have no control over his proceedings. In that case, the Burma Research Society, which is a corporate body, will be regarded as another agency of Government in conducting such excavations, and in storing up the finds. Eventually the Deputy Commissioner informed me that he would instruct Saya Thein not to excavate any more without previous reference to me.

Terra-cotta votive tablets found in Minbu District.

71. Mr. G. F. S. Christie, I.C.S., Deputy Commissioner, Minbu, reported the discovery of terra-cotta votive tablets at a Pagoda which was being reconstructed at Paunglin in the Salin Subdivision. The acquisition, on behalf of Government, of representative specimens of the tablets was recommended.

Burmese inscription in Kyaukse District.

72. Maung Po Shwe, K. S. M., Subdivisional Officer, Kyauksè, forwarded to me the estampage of a Burmese inscription found at Bilin. It is dated 702 B. E. (1340 A. D.) and records the building of a monastery and the dedication of land for its maintenance.

TAW SEIN KO,
Superintendent, Archæological Survey, Burma.

MANDALAY, *30th May* 1911.

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APPENDIX A.

Register of objects of Archæological interest, the preservation of which has been approved by the Local Government.

Serial No.	Title and nature.	Locality	Description and work to be done.	*Restoration. / Conservation. Estimated cost. First cost.	Annual maintenance.	Remarks.
1	2	3	4	5	6	7
				Rs.	Rs.	
	Zina-Aung-gya-Shwe-bôntha Pagoda.	Tagaung, Ruby Mines District.	Situated to the north-east of the Court House at Tagaung. A stone pagoda of unpretentious dimensions, built in 1754 A.D., by Alaungpaya on the site of his *darbar*, where he received the submission of the *Sawbwa* of Momeik. Before undertaking an expedition to Pegu in Southern Burma, in order to crush the growing power of the Talaings, who had recently subverted the Burmese Monarchy of Ava, Alaungpaya, who had just been crowned at Shwebo as the overlord of the Burmese race, and had made a triumphal entry into Ava, visited the upper reaches of the Irrawaddy, and secured the alliance and material support of the powerful Shan Chiefs of Mômeik, Bhamo, Mohnyin and Mogaung (*vide* page 153, Phayre's *History of Burma*).	908	...	Conservation.
	Inscription-shed.	Situated on the northern extremity of the South Bund of the Meiktila Lake, Meiktila.	It is a brick building, with a vaulted roof, measuring 10 feet square and sheltering an inscribed stone, which was set up, in 1856 A.D., by King Mindôn to commemorate the repair of the Meiktila Lake. It records the history of the Lake and the various works of public utility carried out by him. It is in a good state of repair, and has been so maintained since 1900, at a small expenditure out of the Irrigation funds, under the orders of Mr. C. L. A. Rouillard, Executive Engineer of the Irrigation Division, Meiktila. No restoration is required, and it is proposed to conserve it as a building of historical interest in order to preserve the Inscription sheltered by it.	20	10	Do.

* Cross out one of these.

APPEN

Application for administrative approval to the preservation by Government

Title and Nature.	Locality.	Descriptions and Proposals.	Estimated cost of restoration.	
			First cost.	Subsequent annual maintenance.
1	2	3	4	5
			Rs.	Rs.
Zina-Aunggya-Shwe-bôntha pagoda.	Tagaung, Ruby Mines District.	Situated to the north-east of the Court-house at Tagaung. A stone pagoda of unpretentious dimensions, built in 1754 A.D., by Alaungpaya, on the site of his *darbar*, where he received the submission of the *Sawbwa* of Momeik. Before undertaking an expedition to Pegu in Southern Burma, in order to crush the growing power of the Talaings, who had recently subverted the Burmese Monarchy of Ava, Alaungpaya, who had just been crowned at Shwebo as the overlord of the Burmese race, and had made a triumphal entry into Ava, visited the upper reaches of the Irrawaddy, and secured the alliance and material support of the powerful Shan Chiefs of Momeik, Bhamo, Mohnyin, and Mogaung. (*Vide* page 153, Phayre's *History of Burma*.)	*Nil.*	...
Inscription shed.	Situated on the northern extremity of the South Bund of the Meiktila Lake, Meiktila.	It is a brick building with a vaulted roof, measuring 10 feet square and sheltering an inscribed stone, which was set up, in 1856 A.D., by King Mindôn to commemorate the repair of the Meiktila Lake. It records the history of the Lake and the various works of public utility carried out by him. It is in a good state of repair, and has been so maintained, since 1900, at a small expenditure out of the Irrigation funds, under the orders of Mr. C. L. A. Rouillard, Executive Engineer of the Irrigation Division, Meiktila. No restoration is required, and it is proposed to conserve it as a building of historical interest in order to preserve the Inscription sheltered by it.	*Nil.*	

DIX B.

of objects of Archæological, Historical, or Architectural interest.

Alternative — Estimated cost of simple conservation only.		Remarks of			Orders of the Local Government in the Public Works Department.
First cost.	Subsequent annual maintenance.	Deputy Commissioner.	Superintending Engineer.	Commissioner.	
6	7	8	9	10	11
Rs.	Rs.				
908					
	10				

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1910-11.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
	MANDALAY DIVISION.	Rs.	Rs. A. P.	
1	Special repairs to Thudama and Patan *sayats* at the foot of the Mandalay Hill, Mandalay.	12,967	12,659 0 0	Works nearly completed.
2	Special repairs to Sangyaung Monastery, Mandalay ...	3,259	3,259 0 0	
3	Annual repairs to Palace Buildings, Mandalay ...	3,416	3,452 0 0	
4	Annual repairs to *Pyatthats* on walls of Fort Dufferin, Mandalay.	1,500	1,532 0 0	
5	Special repairs to brick platforms, water channels and hillocks of South Palace Garden, Mandalay.	318	360 0 0	
6	Annual repairs to Salin Monastery, Mandalay ...	100	99 0 0	
7	Annual repairs to Thudama *kyaung*, Mandalay ...	100	99 0 0	
8	Annual repairs to the remains of Atumashi *kyaung*, Mandalay.	80	64 0 0	
9	Annual repairs to Shwenandaw *kyaung*, Mandalay ...	100	100 0 0	Works completed.
10	Special repairs to Taiktaw Monastery, Mandalay ..	553	571 0 0	
11	Petty repairs to Myadaung *kyaung*, Mandalay ...	373	359 0 0	
12	Annual repairs to Tawyagyaung Pagoda, Mandalay ...	50	51 0 0	
13	Annual repairs to Taungthaman-Kyauktawgyi Pagoda, Amarapura.	100	100 0 0	
14	Annual repairs to tombs of ancient Kings and Queens of Burma, Mandalay and Amarapura.	200	200 0 0	
15	Annual repairs to Pangôn and Shwedaik, Amarapura	100	100 0 0	
16	Rebuilding of the Palace Spire, Mandalay ...	77	70 0 0	
	Total ...	23,293	23,075 0 0	
	SHWEBO DIVISION.			
17	Annual repairs to Alaungpaya's tomb, Shwebo ...	50	...	Appropriation withdrawn.
18	Annual repairs to Tupayôn Pagoda, Sagaing ...	150	147 0 0	
19	Annual repairs to Mingun Bell, Mingun ...	100	100 0 0	
20	Annual repairs to Pôndaw Paya, Mingun ...	150	151 0 0	
21	Annual repairs to Sinbyumè Pagoda, Mingun ...	200	200 0 0	
22	Annual repairs to Watch Tower, Ava ...	50	50 0 0	
23	Annual repairs to Ôkkyaung, Ava	250	250 0 0	
	Total ...	950	898 0 0	
	Carried over ...	24,243	23,973 0 0	

APPENDIX C—*concluded.*

Statement showing Expenditure sanctioned and incurred on Archæological works during 1910-11—concld.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
		Rs.	Rs. A. P.	
	Brought forward ...	22,243	23,973 0 0	
	PÁKÔKKU DIVISION.			
24	Special repairs to Thetkyamuni and Kôndawgyi Pagodas, Pagan (Nyaung-U).	200	200 0 0	Closed.
25	Special repairs to Mingalazedi and Seinnyet Pagodas, Pagan.	116	115 0 0	
26	Putting a concrete cover over Nga-kywè-Nadaung Pagoda, Pagan.	711	645 0 0	Completed.
27	Special repairs to Kyanzittha's Ônhmin near Nattaung Monastery, Nyaung-U.	1,139	1,139 0 0	Closed.
28	Constructing a *Tasaung* within the precincts of the Mahabodhi Pagoda, Pagan.	811	800 0 0	Completed.
29	Special repairs to Pawdawmu Pagoda, Pagan ...	214	214 0 0	Closed.
30	Special repairs to Shwegugyi Pagoda, Pagan ...	398	401 0 0	Completed.
31	Special repairs to Gawdawpalin Pagoda, Pagan ...	632	632 0 0	Closed.
32	Special repairs to Bidagat Taik or Library, Pagan ...	510	456 0 0	Completed.
33	Special repairs to Mimalaung *kyaung* Pagoda, Pagan	1,579	1,095 0 0	Completed except terracing on top platform.
34	Petty repairs to Pagodas at Pagan	420	397 0 0	
35	Annual repairs to Pagodas at Pagan	1,580	1,532 0 0	
36	Improvements and alterations to Nanpaya ...	8,456	6,926 0 0	
	Total ...	16,766	14,552 0 0	
	HANTHAWADDY DIVISION.			
37	Wages of care-taker to the old Portuguese Church, Syriam.	144	144 0 0	
	Total ...	144	144 0 0	
	THARRAWADDY DIVISION.			
38	Special repairs to Bèbè Pagoda, Hmawza ...	273	285 0 0	
39	Special repairs to Bawbawgyi Pagoda, Hmawza ...	3,404	3,098 0 0	
	Total ...	3,677	3,383 0 0	
	PEGU DIVISION.			
40	Annual repairs to Pàli Stone Shed, Pegu ...	20	19 8 0	
41	Annual repairs to Pillars of Victory, Pegu ...	...	...	Cost insignificant and charged to estimate of annual repairs to District Court House, Pegu.
	Total ...	20	19 8 0	
	GRAND TOTAL ...	42,850	42,071 8 0	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1910-11.

Main heads of Budget.	Provision in Budget for 1910-11.	Actual expenditure in 1910-11.	Balance remaining on 31st March 1911.	Remarks.
1	2	3	4	5
	Rs.	Rs. A. P.	Rs. A. P.	
Salaries.				
Officer.				
Superintendent, Archæological Survey ...	8,400	8,400 0 0	.....	
Establishment.				
Architectural Surveyor	1,800	1,800 0 0	.....	
Clerks (three and one temporary) ...	2,400	2,760 0 0	.....	The temporary clerk was engaged on the 1st of July 1910, for nine months.
Draughtsman	600	600 0 0	.....	
Servants (four)	504	504 0 0	.....	
Allowances.				
Travelling allowance of officer ...	1,500	1,161 4 6	338 11 6	
Travelling allowance of Establishment ...	1,500	1,560 3 3	.....	
Supplies and Services.				
Preservation of Archæological Remains ...	2,000	1,226 7 4	773 8 8	
Purchase of photographs and photographic materials.	1,000	633 7 0	366 9 0	
Mandalay and Pagan Museums ...	600	170 0 0	430 0 0	
Archæological scholarship	1,200	293 5 4	906 10 8	
Contingencies.				
Service Postage and Telegram charges ...	110	120 0 0	.....	
Purchase of books and periodicals ...	500	523 7 4	.....	
Rents, rates and taxes	960	960 0 0	.....	
Office expenses and miscellaneous ...	2,426	3,077 7 6	.....	
Conveyance of ponies and tents ...	500	.....	500 0 0	
Excavation charges	1,000	998 0 0	2 0 0	
Total ...	27,000	24,787 10 3	2,212 5 9	Rupees 41-2-0 recovered from the Director-General of Archæology in India on account of photographs supplied to the Indian Museum, Calcutta, and Rs. 35-8-0 realised by the sale of Catalogues of Mandalay and Pagan Museums and of Coins in the Phayre Museum, Rangoon.
Deduct probable savings ...	400	.....	.....	
	26,600	.....	.....	

APPENDIX E.

(*a*) *List of Drawings made by the Archæological Survey, Burma, during the year* 1910-11.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		Ft. in.		
205*	Elevation of the terraces of the Bawbawgyi Pagoda ...	8 = 1	Hmawza, Prome District.	
206	Section of the terraces of the Bawbawgyi Pagoda ...	8 = 1	Do.	
207	Elevation and section of the fragments of stone steps on the North side of the Bawbawgyi Pagoda.	2 = 1	Do.	
208	Plan of the Kyaukkatkôn on the North side of the Bawbawgyi Pagoda.	8 = 1	Do.	
209	Section of the Kyaukkatkôn on the North side of the Bawbawgyi Pagoda.	8 = 1	Do.	
210	Plan of the Nachangôn	8 = 1	Do.	
211	Section of the Nachangôn	8 = 1	Do.	
212	Plan of the Tawadeintha Pagoda	8 = 1	Do.	
213	Section of the Tawadeintha Pagoda	8 = 1	Do.	
214	Elevation of the Stone Relic Casket from the Tawadeintha Pagoda.	2 = 1	Do.	
215	Section of the Stone Relic Casket from the Tawadeintha Pagoda.	2 = 1	Do.	
216	Plan of the excavation site near the Shwegyobinyo village.	4 = 1	Do.	
217	Section of the excavation site near the Shwegyobinyo village.	4 = 1	Do.	
218	Plan of excavation on the Palace site	4 = 1	Do.	
219	Section of excavation on the Palace site	4 = 1	Do.	
220	Elevation and section of the stones discovered in the Hmawza *Kyaung*.	4 = 1	Do.	
221	Plan of the Palace site	24 = 1	Do.	

* Numbering continued from previous report.

APPENDIX E—continued.

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1910-11.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5
860*	Palace spire after repairs in 1910	8⅛ inches by 6½ inches ...	Mandalay.	
861	Kyauktawgyi pagoda after repairs in 1910 ...	Do. ...	Do.	
862	Thudama *zayat* after repairs	Do. ...	Do.	
863	Patan *sayat* after repairs (North-west view) ...	Do. ...	Do.	
864	Patan *sayat* after repairs (South-west view)	Do. ..	Do.	
865	Sangyaung monastery after repairs	Do. ...	Do.	
866	*Pyatthat* of Sangyaung monastery after repairs ...	Do. ...	Do.	
867	Carved doorway of the Sangyaung monastery ...	Do. ...	Do.	
868	Carved doorway of the Sangyaung monastery ...	6⅛ inches by 4⅞ inches ...	Do.	
869	*Sima* within the compound of the Sangyaung monastery	8⅛ inches by 6⅛ inches ...	Do.	
870	East Porch of the Sangyaung monastery ...	Do. ...	Do.	
871	Door of the Sangyaung monastery	Do. ...	Do.	
872	View of Leogryphs near Pèhlawgyaung	Do. ...	Do.	
873	Front view of the Leogryph on the east side of No. 872	Do. ...	Do.	
874	Side view of the Leogryph on the east side of No. 872	Do. ...	Do.	
875	Excavation site in the compound of East Hmawza Kyaung.	Do. ...	Hmawza, Prome District.	
876 to 878	Fragments of stone found at No. 875	Do. ...	Do.	
879 & 880	Stone shoes for wooden pillars, East Hmawza Kyaung	Do. ... 6⅛ inches by 4¾ inches	Do. Do.	
881 & 882	Excavation site within the Palace Walls ...	8⅛ inches by 6⅛ inches ...	Do.	
883	Fragments of stucco work found on the Palace site ...	Do. ...	Do.	
884	View of the Tawadeintha Pagoda	Do. ...	Do.	
885	Excavation site at the Tawadeintha Pagoda ...	Do ...	Do.	
886	Stone relic casket found at the Tawadeintha Pagoda	6⅛ inches by 4⅞ inches ...	Do.	
887	Obverse face of a votive tablet found at the Tawadeintha Pagoda.	Do. ...	Do.	
888	Reverse face of a votive tablet found at the Tawadeintha pagoda.	Do. ...	Do.	
889	Obverse face of a votive tablet found at the Tawadeintha Pagoda.	Do. ...	Do.	
890	Reverse face of a votive tablet found at the Tawadeintha Pagoda.	Do. ...	Do.	
891	Votive tablet from the Tawadeintha Pagoda ...	Do. ...	Do.	
892 & 893	Terraces of the Bawbawgyi Pagoda	8⅛ inches by 6⅛ inches ...	Do.	
894	Excavation site on the north side of the Bawbawgyi Pagoda.	Do. ...	Do.	
895 to 897	Fragments of stone steps discovered at the Bawbawgyi Pagoda.	Do. ...	Do.	
898 & 899	Fragments of Leogryphs found at the Bawbawgyi Pagoda.	Do. ...	Do.	
900 & 901	Fragments of an earthenware relic casket found on the top of the Bawbawgyi Pagoda.	6⅛ inches by 4⅞ inches ...	Do.	
902	Contents of the casket (No. 900)	8⅛ inches by 6⅛ inches ...	Do.	
903	Fragments of an inscribed silver scroll found in the relic casket (No. 900).	Do. ...	Do.	
904	Obverse face of silver coins found in the casket (No. 900).	6½ inches by 4¾ inches ...	Do.	
905	Reverse face of silver coins found in the casket (No. 900.)	Do. ...	Do.	
906	Fragments of stone inscriptions found on the terraces of the Bawbawgyi Pagoda.	Do. ...	Do.	
907	Heads of the Buddha found on the terraces of the Bawbawgyi Pagoda.	8⅛ inches by 6⅛ inches ...	Do.	
908	View of Kyaukkat Kôn on the north side of the Bawbawgyi Pagoda.	Do. ...	Do.	
909	Excavation site at Kyaukkat Kôn (west view) ...	Do. ...	Do.	
910	Excavation site at Kyaukkat Kôn (east view) ...	Do. ...	Do.	

* Numbering continued from previous report.

APPENDIX E—concluded.

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1910-11—concld.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5
911 to 921	Fragments of plaques discovered at the Kyaukkat Kôn.	6½ inches by 4¾ inches ...	Hmawza, Prome District.	
922	Obverse face of a votive tablet discovered at the Kyaukkat Kôn.	Do. ...	Do.	
923	Reverse face of a votive tablet discovered at the Kyaukkat Kôn.	Do. ...	Do.	
924	East view of the Excavation site at Nachangôn ...	8½ inches 6½ by inches ...	Do.	
925	West view of the Excavation site at Nachangôn ...	Do. ...	Do.	
926 to 931	Funeral urns from Nachangôn	6½ inches by 4¾ inches ...	Do.	
932 & 933	Funeral urns from Nachangôn	8½ inches by 6½ inches ...	Do.	
934	Excavation site on the east of the Shwegyobinyo village	Do. ...	Do.	
935 to 962	Enamelled plaques on the walls of the Ananda Pagoda.	6½ inches by 4¾ inches ...	Pagan	

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1910-11 AND PREVIOUS YEARS.

I.—Reports and Catalogues.

1. Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1910.
2. Catalogue of exhibits in the Pagan and Mandalay Museums (1906).
3 Catalogue of Coins in the Phayre Provincial Museum, Rangoon (1909).

II.—Contributions to the Annual Report of the Archæological Survey.

1902-03.

The Mandalay Palace.

1903-04.

Ancient Relics found at Shwebo.

1905-06.

Some Excavations at Pagan.

1906-07.

1. Some Conservation Works in Burma.
2. Tne Plaques found at the Petleik Pagoda, Pagai

1907-08.

Some Conservation Works in Burma.

1908-09.

Excavations at Hmawza in the Prome District.

III.—Contributions to Epigraphia Indica (1911).

The Burmese Inscription at Bodh-Gaya.

IV.—Contributions to the Journal of the Royal Asiatic Society (January 1911, pages 212—216).

The Revised Buddhist era in Burma.

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
1	2	3	4	5	6	7
		I.—INSCRIPTIONS.				
1	Bawbawgyi Pagoda, Hmawza, Prome District, now in Archæological Office.	Fragment of soft stone probably that of the pedestal of an image of Buddha.	Three lines, each 6 inches long.	Pāli; resembles the script used in the Maunggan plates, (*vide Epigraphia Indica*, pages 101—102, Volume V, Part IV, October 1898.)	None ...	Buddhist formula of "Paṭiccasamuppāda" (*vide* opening lines of Mahāvagga, Vinayapiṭaka).
2	Bawbawgyi Pagoda, Hmawza, Prome District, now in Archæological Office.	Do.	Two lines, each 5 inches long.	Do.	Do. ...	
3	Tawadeintha Pagoda, Hmawza, Prome District, now in the Archæological Office.	Fragment of a clay votive tablet with an image of Buddha inscribed on it.	Two words ...	Pyu	Do.	
4	Tawadeintha Pagoda, Hmawza, Prome District, now in the Archæological Office.	Do.	Three lines, the longest being 4 inches long.	Do.		
5	In the compound of the Deputy Commissioner, Mergui.	A slab of stone on one side only.	Twenty-three lines and a half. Each line contains about 19 words.	Burmese ...	1269 A.D.	Much defaced.
6	In the compound of the Deputy Commissioner, Mergui.	Image of Buddha seated cross-legged on a lotus throne and carved on a slab of stone.	Fragments only	Pāli-Burmese ...	None.	
7	Bodh-Gaya ...	Slab of stone ...	Nineteen lines...	Burmese ...	1295 and 1298 A.D.	Records the repair of the Mahābodhi pagoda by an Arakanese King.
8	Found near the Kugyi Pagoda, Shanganywa village, Singaing Township, Kyauksè District, now in the Taung-u-Theindaung Monastery, Bèlin, Kyauksè District.	Do. ...	15 ½ inches by 25 ½ inches.	Do. ...	1340 A.D....	Records the dedication of land to a Monastery.
9	Shwezettaw Pagoda, Minbu District.	Incised on two sides of a slab of stone.	Thirty-five lines on each face, each line containing about 10 words.	Do. ...	1736 A.D.	Records the erection by a Buddhist monk of a *tazaung* or pavilion over the Foot-print of the Buddha.

APPENDIX G—concluded.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concluded.

Serial No.	Locality.	Metal.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6
			II.—Coins.		
1	Bawbawgyi Pagoda, Hmawza, Prome District, now in the Archæological Office.	Silver ...	A *linga* resting on a rectangular pedestal, flanked on each side by a series of 4 circles and the head of a *Nāga*. Close to the side of the *Nāga* is a symbol which looks like a crab. The *linga* is surmounted by the sun and the moon, the former being on its proper right, and the latter on its proper left.	Trisul emblem ...	Five coins.
			III.—Clay seal.		
1	Kyaukkat Kôn on the north side of the Bawbawgyi Pagoda, Hmawza, Prome District, now in the Archæological Office.	Same as the coin referred to above.		Trisul emblem ...	One.

APPENDIX H.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

(*a*) *Institutions.*

British Museum Library, Great Russell Street, Bloomsbury, London, W.C.
Bodleian Library, Oxford.
London University Library, Imperial Institute, London, S.W.
Cambridge University Library, Cambridge.
Bendall Library, Cambridge.
Edinburgh University Library, Edinburgh.
Glasgow University Library, Glasgow.
Aberdeen University Library, Aberdeen.
Trinity College Library, Dublin.
Folklore Society, 11, Old Square, Lincoln's Inn, London, W.C.
National Art Library, South Kensington Museum, London.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Advocates' Library, Edinburgh.
The Royal Library, Windsor Castle, Berks.
Royal Society, Burlington House, Piccadilly, London, W.
Royal Society, Edinburgh.
Royal Irish Academy, 19, Dawson Street, Dublin.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Asiatic Society, 22, Albemarle Street, London, W.
Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
Royal Scottish Museum, Edinburgh, Scotland.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Imperial Institute, London.
Indian Institute, Oxford.
Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
The Royal Academy of Arts, Burlington House, Piccadilly, London, W.
Society for the Promotion of Hellenic Studies, London.
Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W. C.
Royal Colonial Institute, Northumberland Avenue, London, W.C.

(*b*) *Officials.*

His Majesty's Secretary of State for India, India Office, London, S.W.
His Majesty's Under Secretary of State for India, India Office, London, S.W.
India Office Library, London, S.W.

(*c*) *Private Individuals.*

Sir George M. Birdwood, K.C.I.E., care of India Office, London.
Dr. James Burgess, C.I.E., 22, Seton Place, Edinburgh.
R. Sewell, Esq., Mansfield Lodge, 4, Bristol Gardens, Roehampton, Surrey.
Dr. A. F. R. Hoernle, C.I.E., 8, Northmoor Road, Oxford.
V. A. Smith, Esq., I.C.S., 116, Banbury Road, Oxford.
J. F. Fleet, Esq., C.I.E., Ph. D., 8, Leopold Road, Ealing, London, W.
Lord Curzon, 1 Carlton House Terrace, London, S.W.
H. Consens, Esq., care of Messrs. Grindlay & Co., Agents & Bankers, 54, Parliament Street, London, W.

(*d*) *Newspapers and Periodicals.*

The Times, Printing House Square, London, E.C.
The Athenæum, 11, Breams' Buildings, Chancery Lane, London, E.C.
The Academy, and Literature, 9, East Harding Street, Fetter Lane, E.C.
The Asiatic Quarterly Review, Oriental Institute, Woking.

FRANCE.

Bibliothèque Nationale, Paris.
Institut de France, Paris.
Musée Guimet, 7, Place d'Iéna, Paris.
Revue Archéologique, 28, Rue Bonaparte, Paris.
Mons. Em. Senart, 18, Rue François 1er, Paris.
Directeur Général de l'Union Coloniale Française, 44, Chaussée d'Antin, Paris.
Société Asiatique, 1, Rue de Seine, Paris.
Bibliothéque Donest, 19, Rue Spontini, Paris.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA—*continued.*

GERMANY.

Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle (Saale), Germany.
Königliche Preussische Akademie der Wissenschaften, Berlin.
Königliche Museum für Volkerkunde, Berlin.
Königliche Gesellschaft der Wissenchaften Zu Göttingen, Göttingen, Germany.
Dr. Lucian Scherman, Editor, Orientalische Bibliographie, 18, Ungererstrasse, Munich. Bavaria.
Dr. E. Hultzsch, Ph. D., 78, Ludwig Wucherer Str., Halle (Saale), Germany.
Rev. A. H. Francke, Mararian Mission, Niesky, Ober-Lansitz, Germany.

AUSTRIA.

Imperial Academy of Sciences, Vienna.
Hungarian Academy, Buda-Pesth.

ITALY.

Biblioteca Nazionale, Vittorio Emanuele, Rome.
Società Asiatica Italiana, Firenze, Italy.
R. Biblioteca Nazionale Centrale di Firenze, Italy.
British School at Rome, Palazza Odescalchi, Piazza S.S. Apostoli, Rome.
American School of Classical Studies at Rome.

SWITZERLAND.

J. H. Rivett-Carnac, Esq., C.I.E., Schloss Wildeck, Aargau, Switzerland.

HOLLAND.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Koninklijke Institut van Nederlandsch Indië, The Hague, Holland.

RUSSIA.

Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.

DENMARK.

Royal Library, Copenhagen, Denmark.
National Museum, Copenhagen, Denmark.

BELGIUM.

Académie Royale d'Archéologie de Belgique, Anvers.
M. de La Vallée Poussin, Ghent, Belgium.

SWEDEN.

University Library, Upsala, Sweden.

NORWAY.

University Library, Christiania, Norway.
Professor Sten Konow, Ph. D., University Christiania, Norway.

GREECE.

British School at Athens, Greece.
La Société Archéologique d'Athènes, Athens, Greece.

CHINA.

North China Branch of the Royal Asiatic Society, Shanghai.

AMERICA.

American Oriental Society, 235, Bishop Street, New Haven, Conn., U. S. A.
Smithsonian Institution, Washington, D. C., U. S. A.
Field Museum of Natural History, Chicago, U. S. A.
Secretary, National Museum, Washington, U. S. A.
American Antiquarian and Oriental Journal, Chicago, U. S. A.

SIAM.

Vajiranana National Library, Bangkok.

JAPAN.

President, Asiatic Society of Japan, Tokio.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA—*concluded.*

BRITISH COLONIES.

The Museum, Canterbury, New Zealand.
Literary and Historical Society, Quebec, Canada.
Melbourne Library, Melbourne, Australia.
University Library, Sydney, New South Wales.
Librarian, Victoria Public Library, Perth, Western Australia.
Royal Asiatic Society, Ceylon Branch, Colombo.
Archæological Commissioner for Ceylon, Anurādhapura, Ceylon.
Straits Branch, Royal Asiatic Society, Singapore.
Librarian, Museum of Arabic Art, Cairo, Egypt.

FOREIGN COLONIES.

His Excellency the Governor-General of Indo-China, care of the Consul-General for France, Calcutta.
Directeur de l'Ecole Française d'extrême Orient, Hanoi, Indo-China.
Secretary, Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
Le Directeur de l'Institut Française d'Archéologie Orientale du Caire, Cairo, Egypt.
Director, Ethnological Survey for the Phillipine Islands, Department of Interior, Manila.

II.—INDIA.

(1) IMPERIAL.

Imperial Library, Calcutta.
Officer in charge of the Records of the Government of India, Calcutta.
Indian Museum, Calcutta.
Home Department.
Department of Revenue and Agriculture.
Private Secretary to His Excellency the Viceroy.
Director-General of Archæology in India.
Consulting Architect to the Government of India, Public Works Department Secretariat.
Central Library, Army Headquarters, Simla.

(2) PROVINCIAL.

MADRAS.

(*a*) *Institutions.*

Secretariat Library, Fort St. George.
University Library, Madras.
Public Library, Madras.
Presidency College, Madras.
School of Art, Madras.
Government Central Museum, Madras.
Christian College Library, Madras.

(*b*) *Officials.*

Superintendent, Archæological Survey, Southern Circle, Madras.
Assistant Archæological Superintendent for Epigraphy, Southern Circle, Ootacamund.

BOMBAY.

(*a*) *Institutions.*

Secretariat Library, Bombay.
University Library, Bombay.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
School of Art, Bombay.
The College of Science, Poona.

(*b*) *Officials.*

Private Secretary to His Excellency the Governor, Bombay.
Superintendent, Archæological Survey, Western Circle, Bombay.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent Archæological Survey, Burma, are regularly supplied.

II.—INDIA—*continued.*

BENGAL.

(*a*) *Institutions.*

Secretariat Library, Writers' Buildings, Calcutta.
University Library, the Senate House, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College Library, 1, College Square, Calcutta.
Asiatic Society of Bengal, 57, Park Street, Calcutta.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
Mahābodhi Society, Baniapooker Lane, Calcutta.
Goethal's Indian Library, St. Xavier's College, 30, Park Street, Calcutta.

(*b*) *Officials.*

Superintendent, Archæological Survey, Eastern Circle, Bankipore.
Board of Examiners, Calcutta.

UNITED PROVINCES.

(*a*) *Institutions.*

Secretariat Library, P. W. D., Allahabad.
University Library, Allahabad.
Public Library, Allahabad.
Provincial Museum Library, Lucknow
Sanskrit College, Benares.
Thomason College, Roorkee.
Archæological Museum, Muttra.

(*b*) *Officials.*

Superintendent, Muhammadan and British Monuments, Northern Circle, Agra.
Dr. J. Horovitz, Epigraphist to the Government of India for Persian and Arabic Inscriptions, Muhammadan Anglo-Oriental College, Aligarh.

PUNJAB.

(*a*) *Institutions.*

Secretariat Library, Public Works Department, Lahore.
Punjab Public Library, Lahore.
Museum Library, Lahore.
University Library, Lahore.
Government College Library, Lahore
Bhuri Singh Museum, Chamba.

(*b*) *Officials.*

Superintendent, Hindu and Buddhist Monuments, Northern Circle, Lahore

NORTH-WEST FRONTIER PROVINCE.

Secretariat Library, Peshawar.
Superintendent, Archæological Survey, Frontier Circle, Peshawar.
Peshawar Museum, Peshawar.

BURMA.

Secretariat Library, Rangoon.
The Bernard Free Library, Rangoon.
The Phayre Museum, Rangoon.
Superintendent, Archæological Survey, Burma Circle, Mandalay.

CENTRAL PROVINCES

Secretariat Library, Nagpur
Museum Library, Nagpur.

APPENDIX H—concluded.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

II.—INDIA—*concluded.*

EASTERN BENGAL AND ASSAM.

Secretariat Library, Shillong.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

NATIVE STATES.

MYSORE.

His Highness the Maharaja of Mysore.
Archæological Superintendent, Mysore.
Indian Institute of Science, Bangalore.

HYDERABAD.

His Highness the Nizam's Minister, Hyderabad.
The Resident's Library, Hyderabad.

CENTRAL INDIA.

Rajkumar College, Indore.
Library of the Agent to the Governor-General, Indore.
The Librarian, Dhar Museum Library, Dhar.

RAJPUTANA.

College Library, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmer
Colonel Sir S. S. Jacob, K.C.I.E., Jaipur.
Rajputana Museum, Ajmer.

BARODA.

Library of the Resident at Baroda.
His Highness the Gaikwar, Baroda.
Baroda Museum, Baroda.

TRAVANCORE

His Highness the Maharaja of Travancore,

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